



ANNUAL REPORT

ON

SOUTH INDIAN EPIGRAPHY

FOR THE YEAR ENDING 31ST MARCH 1934

MADRAS

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ANNUAL REPORT ON SOUTH INDIAN EPIGRAPHY FOR THE YEAR 1933-34

PART I.

TOURS OF THE SUPERINTENDENT AND THE ESTABLISHMENT.

The Superintendent for Epigraphy did not undertake any tours during the year.

2. The Senior Epigraphical Assistant was on tour from 10th February to 11th March 1934. He visited five villages of the Nellore district where he recopied 4 inscriptions already published in Butterworth's "*Nellore Inscriptions*" to clear certain doubtful readings and secured impressions of four new inscriptions. He continued the epigraphical survey of the Punganur taluk begun in the year 1931-32, and inspected 27 villages and copied 25 inscriptions. His collection includes a few Bāṇa, Rāshtrakūṭa and Vaidumba epigraphs of the 9th and 10th centuries A.D., mostly recording the death of heroes in fights, which reflect the troubled condition of the country in this period.

The Second Assistant was on tour for a fortnight from 21st February 1934 in the Tanjore, South Arcot and Salem districts. He visited 7 villages in all and secured copies of 31 inscriptions. Of the places inspected by him, special interest is attached to Tiruvāmūr in the South Arcot district which was the birth-place of the Tamil saint Tirunāvukkaraṣu popularly known as Appar. Since the saint is referred to in the inscriptions now found at this place, the supposition that a village of the same name near Madras was his birth-place has to be given up.

The Tamil Assistant was in camp from 27th November 1933 to 21st February 1934 and in this period of 3 months he visited 16 stray villages of the Chingleput and the North Arcot districts and surveyed 45 villages of the Chingleput taluk. He secured a collection of 125 inscriptions in all, among which mention may be made of a Vaṭṭeḷuttu epigraph of the 2nd year of a Vijaya-Narasimhavarman from Vēlūr assignable to the latter part of the 8th century A.D. His collection also includes some interesting inscriptions of the Pallava and early Chōḷa kings and the Śambuvarāya chiefs, a feudatory family of the 13th century A.D.

The Kannada Assistant toured for about 4 months from 25th November 1933, and after visiting 6 villages in the Dharwar district of the Bombay-Karnatak he finished the survey of the remaining portion of the Haveri taluk begun in the year 1932-33 and of the whole of the Nargund Petha in the Dharwar district. He also surveyed a portion of the Ranibennur taluk in the same district. In all he examined 103 villages and copied 118 inscriptions. His collection includes an epigraph of the 7th century A.D. which mentions two local chiefs probably of the Sēndraka family. Another inscription of his collection dated in the Chāḷukya-Vikrama year 102 furnishes one of the latest known instances of the use of that era in inscriptions.

THE YEAR'S WORK.

3. Fifty-two Roman gold coins of the early centuries of the Christian era which were discovered as a Treasure trove at Nandyal in the Kurnool district (Photographs Nos. 1315-18 in appendix D) were examined and a report on the same was furnished to the Collector of Kurnool. This is the first known find of Roman coins in the district though similar finds have already come to light in the neighbouring districts of Guntur, Nellore and Cuddapah.

One hundred and one villages were inspected in all in the Madras Presidency during the year and 189 inscriptions copied. Seven copper-plate grants were also examined. In the Bombay-Karnatak 103 villages were visited and 118 inscriptions copied. To this may be added 66 villages visited and 68 inscriptions copied in the Bijapur district by the Office of the Government Epigraphist for India.

The proof of the *Annual Report* on South Indian Epigraphy for 1930-31 checked by me with reference to the originals was passed for printing and issue during the year. The typescript of the *Annual Report* for 1931-32 which had been submitted to the Government Epigraphist for India, on 23rd December 1932 was received back from him on 1st December 1933 with permission for its printing.

Publication.

4. Volume VII of the *South-Indian Inscriptions* (Texts) was issued during the year. Of Volume VIII, 300 pages of the second proof were received from Press and checked, while manuscript material for the rest of the volume comprising about 350 pages was sent to the Press. This volume closes with the inscriptions copied in 1903. Of the collections of subsequent years, inscriptions of the Early Chōlas, the Pallavas and the Pāndyas have been taken up for publication in chronological order according to the kings in order of succession. Four hundred and eighty inscriptions were checked with the originals during the year and introductory notes in English for about 100 of them drawn up, while 300 pages of transcripts were made ready for the Press. Of the Bombay-Karnatak inscriptions 136 pages of the first proof comprising the inscriptions of the Pallavas, the Early and Later Chālukyas and the Rāshtrakūṭas were received from Press and are being checked with reference to the originals. Transcripts of inscriptions for further portion of the volume were studied and notes for about 25 of them drawn up. Three hundred and eighty-six pages of transcripts of the inscriptions belonging to the Kalachurya, Yādava, and Hoysala dynasties were got ready for the Press.

5. Inscriptions copied in the following 57 * villages are registered in Appendix B :—

Serial number.	District.	Taluk.	Village.	Number in the Appendix.
1	Chingleput	Saidapet	Kōyambēdu	1-14
2	Do.	Ponneri	Ponnēri	15
3	Do.	Do.	Tiruvāypādi	16
4	Do.	Do.	Chintāmaṇi	17-20
5	Do.	Tiruvallur	Vellāttukkōṭṭai	21-22
6	Do.	Chingleput	Rāyamaṅgalam	75
7	Do.	Do.	Mēlakaṇakambattu	76
8	Do.	Do.	Aruṅgunṇam	77
9	Do.	Do.	Mullipākkam	78
10	Do.	Do.	Echchūr	79
11	Do.	Do.	Āmūr	80
12	Do.	Do.	Śīrudāvūr	81-103
13	Do.	Do.	Ālattūr	104
14	Do.	Do.	Krishṇaṅkāraṇai	105
15	Do.	Do.	Pattippulam	106-107
16	Do.	Do.	Achcharavākkam	108
17	Do.	Do.	Maḍaiyāttūr	109-111
18	Do.	Do.	Śembākkam	112-113
19	Do.	Do.	Rāyalpaṭṭu	114
20	Do.	Do.	Kōṭṭamēdu	115-116
21	Do.	Do.	Kijūr	117
22	Do.	Do.	Vembēdu	118
23	Do.	Do.	Tiruppōrūr	119-124
24	North Arcot	Walajapet	Pulivalam	23-27
25	Do.	Do.	Vaḷaiyāttūr	28-31
26	Do.	Do.	Kuṭṭiyam	32-33
27	Do.	Do.	Kijimīṇṇal	34-36
28	Do.	Vellore	Vellore	37
29	Do.	Polur	Teṇmahādēvamāṅgalam	38-52
30	Do.	Do.	Vaḍamahādēvamāṅgalam	53-64
31	Do.	Chengam	Nāraṇakuppam	65
32	Do.	Do.	Vēlūr	66-69
33	Do.	Cheygar	Śīruvaṅjīpaṭṭu	70
34	Do.	Wandiwash	Osūr	71-74

* Forty-four other villages were also visited in addition to these, but they yielded no inscriptions.

Serial number.	District.	Taluk.	Village.	Numbers in the Appendix.
35	South Arcot ..	Vriddhaachalam ..	Āḍaṇūr	125-130
36	Do. ..	Ouddalore ..	Tiruvāmūr	131-139
37	Do. ..	Do. ..	Vēṅgaḍampēṭṭai	140
38	Do. ..	Do. ..	Eydaṇūr	141-147
39	Tanjore ..	Tanjore ..	Tiṭṭai	148-154
40	Salem ..	Salem ..	Ammāpālaiyam	155
41	Chittoor ..	Punganur ..	Kurijili	156-157
42	Do. ..	Do. ..	Tirumalareḍḍipalle	158
43	Do. ..	Do. ..	Naḍimpalle	159
44	Do. ..	Do. ..	Kāppalle	160-171
45	Do. ..	Do. ..	Ūlapāḍu	172
46	Do. ..	Do. ..	Rāmasamudram	173-174
47	Do. ..	Do. ..	Chārḥla	175
48	Do. ..	Do. ..	Chauḍēpalle	176-177
49	Do. ..	Do. ..	Peddaveḷaguṇṭla	178
50	Do. ..	Do. ..	Koḷattūru	179
51	Do. ..	Do. ..	Channāreḍḍipalle	180
52	Kistna ..	Nandigama ..	Rāmireḍḍipalle	181
53	Nellore ..	Darsi ..	Bōdanampāḍu	182
54	Do. ..	Do. ..	Annavaṛam	183
55	Do. ..	Do. ..	Darsi	184
56	Do. ..	Kandukur ..	Guṇḍlapāḷem	185-188
57	Do. ..	Atmakur ..	Bōyilachiruvella	189

C. R. KRISHNAMACHARLU,
Superintendent for Epigraphy.

APPENDIX A.

List of copper-plates examined during the year 1933-34.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
1	Mr. B. Gopala Reddi, Buchi-reddipalem, Nellore district, through Mr. M. S. Sarma of the 'Telugu Encyclopaedia' Office, Madras.	Pallava ..	Sinhavarman, son of Yuva-mahārāja Vishnugōpa.	10th year, Śrāvaṇa, śu. pañchamī.	Sanskrit in archaic characters.	Purchased by the Madras Museum.	<i>Epigraphia Indica.</i>	Registers the grant, by the king, of the village Viḷavatti in Muṇḍa-rāshtra, with all the taxes due thereon, to Vishṇu-sarman of the Gautama-gōtra and the Chhandōga-(śākha).
2	The Karnāṭaka Historical Research Society, Dharwar, through Mr. R. S. Panchamukhi, M.A.	Western Chālukya.	Vinayāditya Satyaśraya ..	Śaka 520, Kāla-yukta, Vaiśākha, amāvāsyā, Thursday, Vyatipāta.	Sanskrit in Nāgarī	Returned to the Society.	<i>South-Indian Inscriptions.</i>	Registers the gift, made by the king, of the village called Hodalūru in the Vāgaḍage Seventy district in the Kūṇḍichha-Thousand province, to a Brahman named Kēśava-chauvēra-Bhaṭṭa of the Kāśyapa-gōtra who was well-versed in many Śāstras and was a Sarva-kratusōmayājīn, on the occasion of the <i>pūrikārya</i> (obsequies), while camping at Kurunda where he had gone after his coronation festival. The grant appears to be a spurious one.
3	Do.	Kaṣachurya	Singhaṇa	Śaka 1105, Śōbha-krit, Āśvayuja, amāvāsyā, Monday, Vyatipāta.	Sanskrit and Kan-naḍa in Nāgarī.	Do.	....	Registers the gift of the village called Kukkunūru to 1,000 learned Brahmins who belonged to various gōtras. The grant is said to have been composed by one Tribhuvanavidyā-chakravarti Ādityadēva, written by Paṇḍita Lakshmidhara and engraved by Paṇḍaya. Published in <i>Indian Antiquary</i> Vol. IV, pp. 274; but no plates are given.
4	Mr. K. N. Krishnaswami Ayyar, Assistant to the Editor of the Gazetteers, Madras.	Vijaya-nagara.	Veṅkaṭapati-rāya (II) ..	Śaka 1546, Rudhi-rōdgārin, Mīna, śu. pūrṇimā, Friday, Hasta, lunar eclipse.	Sanskrit in Nandi Nāgarī.	Returned to the owner.	<i>South-Indian Inscriptions.</i>	Records the gift of the village Kāṭuputtūr alias Tirumala-bhūpāla-samudram in Trisīrah-palli-vishaya, made by the king to a number of learned Brahmins, at the request of his subordinate Tirumalēndra.
5	The Collector of Tanjore ..	Tanjore Maḥarāṣas.	Pratāpasimha-Mahārāja ..	Śaka 1680, Kālī 4859, Bahudhānya, Vaiyāśī 30, Friday.	Tamil	Do.	Do.	Registers the rates of contribution made on the various articles of merchandise, for the upkeep of the temple of Koṅkaṇīśvara at Tañja-nagara (Tanjore) by the several classes of merchants (of the locality).

6	The Collector of Tanjore ..	Tanjore .. Mahrāṭhas.	Ekōji-Mahārāja	Śaka 1656, Kali 4735 (wrong for 4835) expired, Rākhasa, Kārt- tigai 26, Hasta, Thursday, daśa- mi.	Tamil	Returned to the owner.	South-Indian Inscriptions.	Records the voluntary contribu- tions in paddy and rice made by the communities of the <i>ārutarai</i> and the <i>koṭṭiyakkāras</i> for the <i>arḥajāma</i> offering of the goddess Jñānāmbikā-Anna- pūrṇeśvari, in the temple of Koṅkaṇeśvara, by the efforts of Āyam Veṅkōji-Paṇḍita.
7	The Chief Engineer, Huzur Public Works, Baroda State, through the Direc- tor-General of Archaeology in India, New Delhi.	Valabhi ..	Kharagraha (I), younger brother of Śilāditya <i>alias</i> Dharmāditya.	Year 297, Śrāvana, śu. 8.	Sanskrit in 'Saurā- shṭra' charac- ters.	Do.	....	Registers the gift of two wells (<i>vāpi-dvayam</i>) (names not clear) made by the king to the Brah- man Gupta, son of Brāhma[ṇa]- gupta, who belonged to the Kaundinya-gōtra and the Vājasaneyā-śākhā. The dūtaka of the grant was Dharaśna and the composer was the <i>Sandhi- vighrahādīkṛita</i> and <i>Divirapati</i> Va[tra]-Bhaṭṭi.

APPENDIX B.

Stone inscriptions copied during the year 1933-34.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
CHINGLEPUT DISTRICT.						
SAIDAPET TALUK.						
1	Kōyambēdu.—On the west wall of the central shrine in the Koṇṇāḷisvara temple.	Chōla ..	Tribhuvanachakravartin Kulōt-tuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya'.	21st year (in words)	Tamil ..	Registers an agreement made by the Śivabrāhmaṇas of the temple of Kuṇṇāḷāṇḍār at Kōyambēdu in Māṅgāṭṭu-nāḍu, a subdivision of Puliyūr-kōṭṭam <i>alias</i> Kulōttuṅgaśōḷa-vaṇaṇḍu in Jayaṅḡondaśōḷa-maṇḍalam, to burn a perpetual lamp in the temple for a gift of 12 <i>Bhujabalap-pudumāḍai</i> made by Paḷḷikondān Tirukkāḷatti-Uḍaiyaṇ, the <i>Iṅṅilavan</i> of Śirrukkāḍu in the same <i>nāḍu</i> .
2	On the same wall .. ..	..	Tribhuvanachakravartin Śrīraṅ-gaṇātha <i>alias</i> Yādavarāya.	16th „ (in words)	Do. ..	Registers a similar agreement to burn a twilight lamp in the temple for a gift of a cow and calves made by a resident of Tirunāvalūr in Tirumunaiṇṇāḍu, a subdivision of Nāḍuvil-maṇḍalam.
3	On the south wall of the same shrine.	Chōla ..	Tribhuvanachakravartin Kulōt-tuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya'.	21st „ (in words)	Do. ..	Registers another agreement of the Śivabrāhmaṇas to burn 2 perpetual lamps for a gift of 24 <i>Bhujabalap-pudumāḍai</i> left in their charge by a certain Uyya-vandāl, wife of Śivapūṭaṇ Maḍiśūḍaṇ Vāṇavanāya-kaṇ of the village.
4	On the south and east walls of the same shrine.	Do. ..	Do.	22nd „ (in words)	Do. ..	Registers a similar agreement for a gift of 12 <i>Bhujabalap-pudumāḍai</i> made by Dēvāṇḍāl, wife of Karuppuḷāṇ Arikulāṇāyakaṇ Vāḍuganāthaṇ of the village.
5	On the east wall of the same shrine.	Do. ..	Tribhuvanachakravartin Tri-bhuvanaviradēva.	37th „ (in words)	Do. ..	Registers a gift of two plots of land as <i>tirunandavanap-paṭṭi</i> made tax-free, for a flower-garden to the temple, by the lady mentioned in No. 4 above, after purchasing it from the temple.
6	On the south wall of the maṇḍapa in front of the same shrine.	Do. ..	Tribhuvanachakravartin Kulōt-tuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya'.	25th „ (in words)	Do. ..	Registers an agreement given by the Śivabrāhmaṇas to burn a twilight lamp in the temple for a gift of a cow and two calves made by a certain Śivapūḍaṇ Ponnambalakkūṭṭaṇ Selvaṇ of the village.
7	On the same wall	Do. ..	Do.	30th „ (in words)	Do. ..	Registers a similar agreement given by the Śiva-brāhmaṇas to burn a twilight lamp in the temple for a gift of two <i>Bhujabalap-pudumāḍai</i> made by Eriyāṇḍāl, daughter of Karuppuḷāṇ Vāḍuganāthaṇ.
8	Do.	Do. ..	Do.	25th „ (in words)	Do. ..	States that the assembly (<i>ūr</i>) of Kōyambēdu made provision, by the levy of some cess on lands for different kinds of produce, for the maintenance of the midnight service which was about to be discontinued.
9	On the east wall of the same maṇḍapa.	Do. ..	Do.	25th „ ..	Do. ..	Registers an agreement given by the Śivabrāhmaṇas to burn a twilight lamp in the temple for a gift of 2 cows and three calves made by Kaḷḷi-āṇḍāṇ <i>alias</i> Tiruṇāna-sambandavēḷāṇ, son of Pēraiyaṇ, a resident of the village.
10	On the north wall of the same maṇḍapa.	Do. ..	Do.	21st „ (in words)	Do. ..	Registers a similar agreement given in return for a gift of money made by a lady named Umaiyaṇḍāl of Tiruveṇṇainallūr in Nāḍuvu-nāḍu.
11	On the north wall of the first prākāra (outside), right of entrance, in the same temple.	Do. ..	Do.	28th „ (in words)	Do. ..	Registers another agreement made by the Śiva-brāhmaṇas of the temple to burn 3 twilight lamps for the money and cows received by them from three residents of the village.

12	On the same wall, left of entrance.	Chōla	..	Tribhuvanachakravartin Kulōt-tuṅga-Chōladēva.	3[1]st year	..	Tamil	..	Records the construction of a well in the temple for the sacred bath of the god, by the lady mentioned in No. 4 above.
13	Do.	..	..	....	Pramādēha, Kārttigai 12.	..	Do.	..	Ends of lines lost. Seems to register a gift of land made for offerings to the god during the early morning service. Mentions Sāluva Tippiyadēva-Mahārāja.
14	Do.	Vijaya-nagara.	..	Vira-Bukkarāya	Pārthiva, Āvaṇi 12, paurṇamī, Monday, Āviṭṭam.	..	Do.	..	States that two shepherds (<i>maṇṇāḍi</i>) of Sā[t]*tamaṇ-[gala]m in Putiyūr-kōṭṭam made Kārikkōṇ, son of Sūryakkōṇ, as the <i>tiruvilakkukkuḍi</i> of the temple. An unfinished inscription on a stone in the flooring near the Nandi in the same temple dated in Śaka 1742 (A.D. 1820) records some provision made for the maintenance of a <i>chatram</i> .
PONNERI TALUK.									
15	Ponnēri.—On the step at the entrance into the central shrine of the Agastyāśvara temple.	..	..	....	..	..	Do.	..	Fragment. The characters are of about the 9th century A.D. Seems to record an endowment made for the maintenance of a person capable of teaching one <i>Vēda</i> including the <i>Pavilyam</i> (<i>Bahvricha</i>) and the <i>Āraṇa</i> (<i>Āraṇyaka</i>).
16	Tiruvāy-ppāḍi (hamlet of Ponnēri).—On a stone set up near the dhvajastambha in the Kari-Krishṇa-Perumāḷ temple.	..	..	....	Śaka 1688, Vyaya, Chaitra, śu. 15.	..	Telugu	..	States that this is the chakra-stone set up to mark the village Ālāḍu-Vairamaṅgalam which had been given as the <i>śrōṭṛiyam</i> for the conduct of worship in the temple of Kariya-Krishṇasvāmi at Tiruvāyppāḍi in Ponnēri. Ponnēri is said to be situated in the Jāghirsima granted to the English Company (East India Company) in the Subā of Nabābu Surāju-Daula.
17	Chintāmaṇi.—On a slab now used as a lintel of the entrance into the ardha-maṇḍapa of the Chintāmaṇiśvara temple.	..	..	....	..	..	Tamil	..	Fragmentary. Characters belong to the 10th century A.D. Seems to register provision made for offerings and worship in the temple of Tiruppagavaṇṇurāi-Āṇḍār from the produce of 2520 <i>kūḷi</i> of land, with effect from the 3rd year of a king whose name is lost.
18	On a pillar in the same maṇḍapa.	Chōla	..	Rājakēsarivarman 'who took Madura'.	17th year (in words)	..	Do.	..	Registers a gift of land by purchase made to the temple of Mahādēva at Tiruppagavaṇṇurāi (sacred as) the Gōkarna of the West Coast, by Kuḍitāṅgi Paṭṭālakaṇ, who stipulated that the tenants of this land should annually supply oil to the temple at the rate of 10 <i>nāli</i> for every half-site.
19	On another pillar in the same place.	Rāshṭra-kūṭa.	..	Kaṇṇaradēva	26th „ (in words)	..	Do.	..	States that, on the representation of the assembly (<i>ūr</i>) of the village Karuṅgāli, the chief Muṇaiappāḍi-Mūvēndavēḷār ordered that the fines <i>maṇṇupāḍu</i> , <i>daṇḍam</i> and <i>kuṛram</i> levied in the village should as before go to the temple of Tiruppagavaṇṇurāi-Mahādēva, and that accordingly these fines were utilized for providing oil for lamps in the temple. Also states that the drummer of the temple was granted some dolos of fish.
20	On the lintel over the entrance into the central shrine of the same temple.	..	..	....	..	..	Do.	..	Fragment. Seems to register a sale of land which was endowed for worship in the temple. Mentions Āraṇi-āru. The writing is of the 10th century A.D.
TIRUVALLUR TALUK.									
21	Vellāttukkōṭṭai.—On a stone set up near the tank-weir.	..	..	....	Vyaya, Tai 4, Wednesday, (Māgha 3, in Telugu).	..	Tamil and Telugu	..	Modern. States that this (probably the tank-weir) was the gift of Ellamma, the mother of Koṇḍama-Nāyaka Varadappa-Nāyaka of Toṇḍa-maṇḍalam.
22	On a rock half-way up the hill to the west of the village.	..	..	....	..	..	Tamil	..	Gives the name Viragaṅgattattāṇ Vādugaṇ Paṣuvaṇ. The writing is of the 13th century A.D.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
NORTH ARCOT DISTRICT.						
WALAJAPET TALUK.						
23	Pulivalam.—On a pillar in the deserted Siva temple.	Chōla ..	Vikrama-Chōladēva ..	8th year	Tamil ..	States that the Śivabrāhmaṇas agreed to burn a twilight lamp for a gift of one <i>kāṣu</i> made by Tillaiyāḷi, a Vellāla of Pulivalam.
24	On another pillar in the same temple.	Do. ..	Kulōttuṅga-Chōladēva ..	41st	Do. ..	Unfinished. Mentions Tirukkarapuram-udaiya-Mahādēva.
25	On the south and north walls of the central shrine in the same temple.	Do. ..	Do. ..	Do.	Do. ..	Fragment. Mentions Tirukkarapuram-udaiya-Mahādēva and Śōlakulasundari-chaturvēdimāṅgalam in Ōgaivala-nādu.
26	On two pieces of a broken slab lying before the deserted Perumāḷ temple.	..	....	Śaka 14[2]2, Raudri, Vaigāṣi 9.	Do. ..	Registers gift of an oil-mill with the income of which a lamp was to be burnt in the shrine of Viṅṅirunda-Perumāḷ at Pulivallam, through the efforts of two subordinates (<i>manushya</i>) of Aliya Mallappa-Nāyaka.
27	Below the image of Vēṇugōpala-svāmin sculptured on a slab set up near a tank.	..	....	Śaka 1358, Naḷa, Arpaṣi 2.	Do. ..	States that the tank was constructed by Raṅgarāja, son of Sāluva Aṇṇamalai-rāja in the name of (god) Gōpi-nāthadēva.
28	Valaiyāttūr.—On the west wall of the central shrine in the Valavanāthēśvara temple.	Śambuvarāya.	Sakalalōkachakravartin Rājā-nārāyaṇa Udaragunarāmaṇ Śambuvarāya.	..	Do. ..	Registers a remission of certain taxes on lands belonging to the several temples in Kalavai-parṇu, from the 7th year of the king for worship and repairs.
29	On the south wall of the maṇḍapa in front of the same shrine.	Do.	Sakalalōkachakravartin Vēṇu-maṇkoṇḍa Śambuvarāya.	Śaka 1260, 17th year, Kaṇṇi, ba. 8, Tuesday, Tiruvādirai.	Do. ..	Records that the accountancy rights in Śivapādasēkhara-chaturvēdimāṅgalam <i>alias</i> Valaviyāṇṇūr in Mēyūr-nādu, a subdivision of Palkuṇṇa-kōṭṭam in Jayanṅondaśōla-maṇḍalam, were sold for 300 <i>paṇam</i> to Nityakalyāṇa-Bhaṭṭaṇ Taluvakkulaṇḍāṇ, since the previous incumbent Akkāḷi-Bhaṭṭaṇ had died without issue. This amount was reserved as fund for repairs to the Vēṇurumaṇkoṇḍa-maṇḍapa and another structure called Alipaḍai-tāṅga in the temple of Valava-Nāyaṇār.
30	On the same wall	Vijayanagara.	Achyutadēva-Mahārāya ..	Śaka 1[460], Viḷambi, Āśvija, śu. 5.	Telugu ..	Records the gift of the village Alāmbuṇḍi to the temple of Valava-Nayinār in the village Valavanāṭūr by a certain Bayyapa-Nāyaṇiṅgaru, for the merit of the king.
31	Do.	Do.	Do. ..	Śaka 1461, Vikāri, Makara, śu. 10, Friday, Punar-pūṣam.	Tamil ..	Damaged at the end. States that since Ālampāḍi and Vēṭṭitāṅgal, two hamlets of Valavanāṇṇūr were got as <i>tirunāmattukkāṇi</i> to the temple of Valaviśvaram-udaiya-Nayinār by Pāppu-Reddi through the intercession of the officer Vaiyappa-Nāyaka with the king, he was granted by the temple authorities, the <i>kāṇip-parṇu</i> tenure over these villages.
32	Kuṭṭiyam.—On the north wall of the central shrine in the dilapidated Siva temple.	Śambuvarāya.	Sakalalōkachakravartin Rājā-nārāyaṇa-Śambuvarāya.	....., Karkaṭaka, [śu]. 13, Friday, Rōhiṇi.	Do. ..	Registers the grant of the village Kuṭṭiyam <i>alias</i> Rājānārāyaṇanallūr, free of taxes, as <i>Gaṅḡa-gamanavṛitti</i> to Elumbōḍaṇ Gaṅḡaiyāḍi Mādayaṇ, an <i>agambāḍi-mudali</i> of the palace-guard, for having carried the ashes of Vēṇurumaṇkoṇḍa Śambuvarāya to the Ganges and performed the <i>śrāddha</i> at Gayā.
33	On the north, west and south walls of the same shrine.	Do.	Sakalalōkachakravartin Pōnniṭambirāṇ Rājānārāyaṇa-Śambuvarāya.	3rd year, Āḍi ..	Do. ..	Registers the gift of four <i>vēli</i> of land, free of taxes, made by the king for offerings, worship, etc., to the image of the god Ekāmbaranātha consecrated by Elumbōḍaṇ mentioned above, in the name of the chief's father (<i>aiyachchīyār</i>) Ekāmbaranātha Vēṇurumaṇkoṇḍa Śambuvarāya.

34	Kūṭiminnal.—On a rock below the Subrahmaṇya temple on the hill.	..	....	Īśvara, Paṅguṇi 2 ..	Do.	..	Registers the gift of the money realised from the fish lease of the tank at Minnal by Mahāmaṇḍalēśvara Uliya Mallappadēva-Mahārāya for the maintenance of the tank-bund.
35	On four sides of a stone set up in the village.	Sambuvarāya.	Sakalalōkachakravartin Venru-maṅkoṇḍār.	I[6] + 1st year ..	Do.	..	Registers the details of taxes payable by the settlers of the village Añjinān-pugalidam <i>alias</i> Munnal founded in the name of Poṇṇiṇ-Perumāl with effect from the month of Adi.
36	On a slab set up in front of the Ādikēśava-Perumāl temple.	Do.	Sakalalōkachakravartin Rājā-nārāyaṇa Śambuvarāya.	[20]th ..	Do.	..	Records gift of 120 <i>kalam</i> of paddy for repairing the garbhagriha and the ardha-maṇḍapa of the Kēśava-Perumāl temple at Munnal by a certain Nangaipillai Jayaṅkoṇḍasōla-Brahmadirāyaṇ.
VELLORE TALUK.							
37	Vellore.—On a slab set up in a street at Gaṇēśapuram.	..	....	..	Do.	..	Fragment. The writing is of about the 12th century A.D. Seems to refer to the death of Gaṅga-Setti and to an enquiry regarding this, involving a certain Kaḷani-Setti.
POLUR TALUK.							
38	Teṇmahādēvamaṅgalam.—On the north and west walls of the central shrine in the Karaikāṇḍiśvara temple.	Vijayanagara.	Tamayadēva-Mahārāya ..	.... Monday, Tiruvōṇam.	Do.	..	Fragment. Mentions Śevvaṇa-Nāyaka, the agent of <i>Mugappāvādai</i> Rāmaya-Nāyaka and the temple of Śadīravāchaka-Perumāl.
39	On the west and south walls of the same shrine.	Do.	Kaṇṭadēva-Mahārāya, son of Śāluva Narasiṅgayadēva-Mahārāya.	Śaka 1443, Vikrama, Maka[ra]....	Do.	..	Built in in places. Registers the sale of the <i>kāniyāṭchi</i> right of Śivanpadavaṅtāṅgal, a <i>dēvadāna</i> village of Triśūlaparvatanātha, for 150 <i>paṇam</i> , by two individuals who gave this amount for the construction of a car to the god Karaikāṇṭiśvaram-udaiya-Nayinār.
40	Do.	Do.	Bukkapa-Uḍaiyar	Śaka 1325, (in words) Subhānu, Mithu-[na], [śu]. trayō-daśi, Saturday, Svāti.	Do.	..	Built in in the middle. Seems to register a gift of land for the requirements of the temple of [Karaikan] [Īśvaram-udaiya-Nāyaṇār at Mādēvimaṅgalam in Paṅgala-nādu, a subdivision of Pakuṇṇa-kōṭṭam by Puliya who is called the 'Kumāra' of the king.
41	On the north wall of the mahā-maṇḍapa of the same temple.	Do.	Achyutadēva-Mahārāya ..	Śaka 1454, Nandana, [Makara], śu. [2]. Tiruvōṇam, Saturday, Makara-Saṅkrānti.	Do.	..	Registers the remission of the <i>kūval-kūli</i> on the village Mādēvimaṅgalam in favour of the temple by Adaiṇṇam Vaiyappa-Nāyaka with the permission of the king.
42	On the south wall of the same maṇḍapa.	Do.	Achyutadēva-Mahārāya, son of Narasiṅgadēva-Mahārāya.	Śaka 1459, Hēvilambi, Kumbha, śu. 7, Sunday, Uttirattādi.	Do.	..	Registers the grant of the villages [Īśvara]puram and Timmāpuram to the temples of Karaikāṇṭiśvaram-udaiya-Nāyaṇār and Śadīravāchaka-Perumāl by Vasa[va *]ppa-Nāyaka for the merit of the chief Vaiyappa-Nāyaka.
43	On the east wall of the same maṇḍapa.	Do.	Do.	Śaka, 1456, Jaya, Tulā, śu. 5, Monday, Uttirattādi.	Do.	..	States that this mahā-maṇḍapa was constructed by Vasavayya-Nāyaka, son of Adaiṇṇam Īśvara-Nāyaka.
44	Do.	..	....	Śaka 1458, Durmukhi, Mina, śu. paṇṇimā, Monday, Hasta.	Do.	..	Built in in the middle. Registers the gift of a piece of <i>dēvadāna</i> land as <i>Saivāchārya-kshētram</i> by Nāyaka, the <i>tāṇattār</i> Malaya-Bhatta and the <i>nāṭṭavar</i> Sōlaṅgadēvar Viramāṇikkadēvar Topdaimānār to certain <i>Nambimār</i> of Tiruvannāmalai in connection with the consecration of the temple of Tambirānār.
45	Do.	Vijayanagara.	Kṛishṇadēva-Mahārāya ..	Śaka 1448 (wrong), Sarvadhārin, Makara, śu. 5, Thursday, Pūrvam (Pūrvā).	Do.	..	Damaged. Registers a sale of land by the trustees (of the temple) at Mādēvimaṅgalam and other residents to Tipparaśar, son of Timmaraśar, of the Agastya-gōtra and Āśvalāyana-sūtra. Refers also to the additions and repairs effected by Tipparaśar during his regime (under the king) to the temple of Karaikāṇṭiśvaram-udaiya-Tambirānār and to certain festivals instituted therein with the land endowed by Vasavappa-Nāyakkarayyaṇ.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
NORTH ARCOT DISTRICT —cont.						
POLUR TALUK—cont.						
Tenmahādēvamangalam—cont.						
46	On the west wall of the maṇḍapa opposite the dhvajastambha in the same temple.	Sāluva ..	Narasīṅgadēva-Mahārāya ..	Śaka 1414, Rishabha ,śu	Tamil ..	Fragment. Stops with the mention of the date. Another fragment close by registers a grant of land as <i>kāṇipparru</i> to Mallaiyaṇ, son of Vasavaṇa-Nāyaka a Kavarai-Nāyaka, and to others.
47	On a slab set up on the tank-bund.	Vijaya-nagara.	Vijaya-Bhūpatirāya-Mahārāya. 'who witnessed the elephant-hunt'.	Śaka 1368, Kahaya, Tulā, ba. 10, Friday, Makhā.	Do. ..	States that in accordance with the order of Uḍaiyār Dēvarasa-Uḍaiyar, a certain Akkadēva arranged for the annual clearance of silt in the (local) tank with the <i>vēlik-kulippaṇam</i> , <i>vāḍai-kulippaṇam</i> , <i>ērīmin-vilāip-panam</i> and a small impost of paddy on the cultivable land that were collected from the village.
48	On a slab set up in front of the Muttu-Vināyaka temple.	..	....	Śaka 1617, Kali 4796, Bhāva (expired), Yuva (current), Paṅḡuṇi 23, Thursday.	Do. ..	The second side of the slab is much damaged. States that the Muttu-Pillaiyār temple, the garden in its front and the tank were the gift of Uddanḍi-Gauṇḍan of Krishnāpuram, a hamlet of Mādēvamangalam in Śeruvajūr-parru on the north bank of the river Śeyyāru near the Trisūla-parvata (hill).
49	On a slab set up in a field (Survey No. 47).	Vijaya-nagara.	Sadāśivadēva-Mahārāya ..	Śaka 1492, Pramō-dūta, Āṇi 17, Wednesday.	Do. ..	Much damaged. Mentions Krishnappa-Nāyaka and some land given as <i>udirappaṭṭi</i> .
50	On a rock known as 'Aḍukkāṅgal' on the hill.	..	....	..	Grantha and Sanskrit.	The writing belongs to about the 11th century A.D. Purports to predict the birth of Vāsudēva-Mahā-Vishṇu as (king) Rājārāja and of Vākpati (Bṛihaspati) as his minister Jayanta, when he would measure (survey) the earth and found a city in his name on the Trisūla hill.
51	On a slab set up near the Cheyyār river.	Chōla ..	Rājakēsarivarman 'who took Madura'.	7th year	Tamil ..	Registers a grant of land by Puttaraiyāḍi for (the maintenance of) the tank dug by Śkāḍraṇṇa Appavaṇ Paḍkadi Karai[vā]ṇ of Mādēvamangalam.
52	On a slab set up in a field near the hamlet Aruṇagirimaṅgalam.	Vijaya-nagara.	....	Śaka 1475, Paridhāvin (expired), Pramādēha (current), Chittirai 19, Rōhiṇi, tritīyā, Saturday.	Do. ..	The last few lines are built in. Records the formation of a <i>pālaiyam</i> in Aruṇagirimaṅgalam, a <i>kāṇipparru</i> in the <i>dēvamangalam</i> of god Appamalaiyār, in the name of Tirumalaidēva-Mahārāja, by Mahāmaṇḍalēśvara Rāmarāja Venkaṭappadēva-Mahārāja, and the settlement of some families therein on certain terms.
53	Vaḍamahādevamangalam.—On the west wall of the central shrine in the Mahādēviśvara temple.	Sambuvarāya.	Sakalalōkachakravartin Rājā-nārāyaṇaṇ.	19th „ Aippaṣi ..	Do. ..	Registers the remission of the taxes on Śeṭṭi's, oil-mongers (<i>vāṇigar</i>), washermen, etc., in favour of the temple of Mādēviśuramudaiya-Nāyaṇār at Mādēvimangalam, for completing the shrine of Tirukkāmakkōṭṭamudaiya-Nāchchiyār Nallappillai-perṇār which had been left incomplete.
54	On the south wall of the same shrine.	Sāluva ..	Narasīṅgarāya-Mahārāya ..	Śaka 1427, Krō-dhana, Makara, saṅkramaṇa.	Do. and Telugu.	This is a bilingual inscription registering the construction of (a tank called) Rāmasamudram and the grant of wet lands watered by its channels, as <i>sarvamānya</i> to provide for offerings, worship and repairs in the temple, by Sāluva Narasaiyār for the merit of his father Rāmāya-Nāyaka, the <i>mugappavāḍai</i> of the king. Mādēvimangalam is referred to as an independent village in Murugamangala-parru situated within (the district of) Rājagambhiraṇ-malai in Jayaṅḡondaśōla-maṇḍalam.

55	On the same wall	Vijaya-nagara.	Achyuta [dēva-Mahārāya*] ..	Śaka 1451, Virōdhi, Kumbha, śu. . . .	Tamil	..	Built in in the middle. Seems to register a gift of land in Śāttakudi in Paḍaiviḍu-rājya by a certain . . . stīśura-Nāyaka as the gift of the king for lamps and the <i>Tiruvāḍirai</i> festival of the god. Mādēvimāṅgalam is stated to be in Tachchūr-nāḍu the northern subdivision of Paṅḡala-nāḍu in Palkunra-kōṭṭam, a district of Jayaṅḡondasōḷa-maṅḡalam.
56	On the west wall of the maṇḍapa in front of the same shrine.	..	....	Śukla, Tai 25 ..	Do.	..	Registers a <i>sarvamānya</i> gift of land in Dēvasamudram at Mādēvimāṅgalam to the shrine of Vātāpi*]-Pillaiyār situated on the way to Paḍaiviḍu. The writing belongs to the 15th century A.D.
57	On the south wall of the same maṇḍapa.	..	....	..	Tamil (verse)	..	Verse in praise of god Śiva characters belong to the 14th century A.D.
58	Do.	..	....	..	Tamil	..	Gives the linear measurement (<i>aḷavukōḷ</i>) for dry lands. On the west wall of the central shrine is found a similar measurement for wet lands.
59	Do.	Śambuvarāya.	Sakalalōkachakravartin Rājā-nārāyaṇa.	3rd year, Chittirai ..	Do.	..	Registers an order of the king to the trustees of the temple making a gift of the villages Pudevūr <i>alias</i> Mādēvimāṅgalam and Puttiṇṇavaraiyaṇpaṭṭu <i>alias</i> Taṇiṇṇuvenṇanallūr, made tax-free, for worship, offerings and lights in the temple. Enumerates the several kinds of taxes due thereon that were remitted.
60	On the east wall of the same maṇḍapa.	Vijaya-nagara	Viruppaṇa-Uḍaiyar, son of Ariyaṇa-Uḍaiyar.	Śaka 1306 Raktākshi, Makara, śu. 10, Saturday, Rōhiṇi.	Do.	..	Portion lost in the middle. Registers a tax-free gift of lands as <i>bhaṇṇa-vṛitti</i> to three persons by the Mahā-pradhāni (name lost) of the king.
61	On a stone set up in a street ..	Śambuvarāya.	Sakalalōkachakravartin Rājā-nārāyaṇa.	19th year, Aippaśi ..	Do.	..	Registers the remission, by the king, of the taxes due from the village Mādēvimāṅgalam in favour of the temple, for the requirements of the shrine of the goddess Nallānpillaiṇṇar.
62	On a slab set up in another street.	Do.	Do.	3rd ..	Do.	..	Slightly damaged. Registers the remission of some other taxes due from the residents and new settlers of the villages Mādēvimāṅgalam and Taṇiṇṇuvenṇanallūr in favour of the temple.
63	On a slab set up near the tank to the west of the same village.	Vijaya-nagara.	Viruppaṇa-Uḍaiyar, son of Harihararāya.	Prabhava, Tai ..	Do.	..	Damaged in the middle. Registers the remission, by the king, of taxes due from the village Murugamaṅgalam in favour of the temple of Mayilāḍudēva, situated in front of the royal palace at Paḍaiviḍu.
64	On a rock near the sluice of the Oṭṭiyantāṅgal tank in the same village.	Sāḷuva ..	Im[madi Nara]śā-Nāyaka, son of Sāḷuva Nerasā-Nāyaka.	Śaka 14* * Krōdhana, Karakaṭaka, śu. 12, Tuesday, Mūla.	Do.	..	Slightly damaged. Registers a <i>sarvamānya</i> gift of land by a certain Erama-Nāyaka in Pāḷaiyūr which was his <i>nāyakattana-śirmai</i> , for midday offerings and two lamps in the same temple.
CHENGAM TALUK.							
65	Nāraṇakuppam.—On a rock at the foot of the hill.	Hoysaḷa ..	Vira-Ballāḍadēva	53rd year, Vikrama	Do.	..	Registers a tax-free grant of land by Adirumkaḷal-Perumāl, nephew of Kālī Ach[chu]ttar-Setṭi of Kaḷap-paṭṭi in Malai-maṅḡalam, for burning a sacred lamp in the temple of Mūṭta-Nāyanār (Gaṇapati) at Nambak-kōṇpaṭṭu in Narippaḷli-nāḍu, which was consecrated as his <i>Tēvāram</i> under the name Kaṇṇuḍaiya-Pillaiyār, after the donor's maternal grandmother.
66	Vēḷūr.—On a slab set up near the Vēḷiyappaṇ temple.	Chōḷa ..	Parakēsarivarman 'who took Madura'.	15th .. (in words).	Do.	..	Records the setting up of a stone sluice for the Kōṭṭa-nilai-ēri (tank) at Peruvēḷūr in Miṇṇarai-nāḍu by a certain Parāntaka-Pallavaraiyar who also made provision for its maintenance.
67	On five broken slabs set up in the same place.	Do.	Rājakēsarivarman	16th	Do.	..	States that Vēmbaḍi, son of Poṅḡalat-Tonḍaimāṇ of Mēlvēḷūr in Miṇṇarai-nāḍu, a servant of Vāṇakōvaraiyar, fell in a cattle-raid after rescuing the cattle (from the raiders).

B.—Stone inscriptions copied during the year 1933-34—cont.

12

SOUTH INDIAN EPIGRAPHY

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT —cont.					
	CHENGAM TALUK—cont.					
	Vēlūr—cont.					
68	On another slab set up in the same place.	..	....	..	Tamil ..	Fragment. The writing seems to belong to the 10th century A.D. States that a certain Kāliṃan fell after rescuing his brother's daughter from robbers (<i>kaḷḷar</i>). Mentions Miṃkonrai-nāḍu.
69	Do.	Gaṅga ..	Kō-Vijaya-Narasiṅgaparumar (Narasimhavarman).	2nd year (in words)	Vatteḷuttu ..	States that Paraiyamāliyar, the chief of Mēlvēlūr in Miṃkonrai-nāḍu and the <i>Sēvakar</i> of Vāṇakōn-Adi[ya*] raiśar rescued the cattle of this village and after killing (his opponents) fell in the encounter.
	CHEYYAR TALUK.					
70	Śiruvāṅṭipattu.—On a slab set up near a well in the village.	..	....	*3rd ,, ,, ..	Tamil ..	Much damaged and fragmentary. The writing belongs to the 10th century A.D. Mentions Kachchippēḍu.
	WANDIWASH TALUK.					
71	Ōsūr.—On a rock to the west of the village.	Śambuvarāya.	Sakalalōkachakravartin Rājā-nārāyaṇa.	3rd year (in words), Aḍi.	Do. ..	Registers an order of the king issued to the <i>Vāriyaṇ</i> and <i>Karaṇattūṇ</i> of the villages Ōsūr <i>alias</i> Kāliṅgarāyaṇallūr and Śirukulattūr making them a tax-free <i>agrahāra</i> divided into 88 shares among 86 Bhaṭṭas and the temple. (Connected with Nos. 72 and 73 below).
72	On the same rock .. .. .	..	....	Do.	Do. ..	Registers the order of Tondaimā-Nāyaka, communicating the above order to the <i>Vāriyaṇ</i> and <i>Karaṇattūṇ</i> of Ōsūr <i>alias</i> Kāliṅgarāyaṇallūr <i>alias</i> Kāliṅgarāya-chaturvādi-maṅḡalam, which is stated to have included Śirukulattūr in Urattipattu.
73	Do.	Śambuvarāya.	Sakalalōkachakravartin Rājā-nārāyaṇa-Śambuvarāya.	3rd year, Vaigāsi 14.	Do. ..	Registers the gift, after purchase, of the villages Ōsūr <i>alias</i> Kāliṅgarāyaṇallūr and Śirukulattūr which were divided into 88 shares and given to 86 Bhaṭṭas and the temple, by Peruṅgaṇai-Perumāl, the headman of Ārpākkam in Eyir-kōttam.
74	On another rock in the same village.	Chōla ..	Vikrama-Chōḷadēva	11th year ..	Do. ..	Registers a tax-free gift of land in the <i>brahmadēya</i> village Ōsūr in Pāvūr-nāḍu, a subdivision of Venkunra-kōttam by Uyavandān Aḷagiyadēvaṇ of Araśūr in Nittavinōḍa-vaḷanāḍu, a district of Sōḷa-maṅḡalam, after purchasing it from the assembly (<i>sabhai</i>) of Ōsūr.
	CHINGLEPUT DISTRICT.					
	CHINGLEPUT TALUK.					
75	Rāyamaṅḡalam.—On a slab set up in the village.	..	....	Siddhārthin, Tai [1]	L.O. ..	Damaged. Registers the gift of the village Rāyamaṅḡalam in Sōḷaṇṭipattu-śirṇai for worship in and repairs to the temple of Tiruvūragatt-Emberumaṇ by Rāyasam Tirttappar.

76	Mēikanakambaṭṭu.—On a slab set up in the village.	Vijaya-nagara.	Achyutadēva-Mahārāya	..	Śaka 1455, Vijaya, Makara, ba. amāvāsyā, Tiruvōṇam, Wednesday. Śaka 14 **	Do.	..	Incomplete. Mentions Rāmaliṅga-Nāyaka, son of Tammu-Nāyaka of Ārkāḍu, probably an officer of the king.
77	Aruṅguṇṇam.—On a stone set up in the village.	Do.	Do.	..	..	Do.	..	Fragment.
78	Mullippākkam.—On a slab set up in the village near the <i>Ohēri</i> .	Do.	Śriraṅgarājadēva-Mahārāya	..	Śaka 1448, Subhānu (wrong), Vṛścika, śu. 10, Monday.	Do.	..	Registers a gift of land in Mullippākkam for burning a lamp in the temple of Tirumalarudaiya-Tambirānār at Tirukkalukkuṇṇam, by Chinna Timmu-Nāyaka, the agent of Uyyāla Ammaṇa-Nāyaka, while, the latter was the <i>pārapattiyam</i> (administrator) of Sembākkam-śirmai in Tirukkalukkuṇṇa-paṇṇu.
79	Echehūr.—On a stone built into the floor of the garbhagriha in the Kālī temple.	Pāṇḍya	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	..	1[9]th year	Do.	..	Registers an agreement made by the <i>Mudalis</i> , Madhurāntaka-Brahmārāyar and the <i>Nāttavar</i> of Vānavan-mādevi-chaturvēdimaṅgalam in Amūr-kōṭṭam, a district of Jayaṅgonḍaśōla-maṇḍalam, for the welfare of Rājākkal-Nāyanār (i.e., the king), undertaking the payment of the taxes due on $\frac{1}{4}$ <i>vēli</i> of land belonging to Rājanārāyana-viṇṇagar-Emberumāṇ at Kulppā[n*] taṇḍalam, the southern hamlet of the village, thus making it a <i>nāṭṭiraiyili</i> .
80	Āmūr.—On a slab set up in front of the Vighnēśvara temple.	Chōla	Rājakēsarivarman	..	3rd .. (in words).	Do.	..	Damaged. Seems to record some repairs to the big tank at Āmūr by a certain Kumanaṇ. An inscription on another slab in the same place which is in later characters states that Āmūr <i>alias</i> Subrahmaṇya-chaturvēdimaṅgalam was a <i>tiruvīḍaiyāṭṭam</i> of Perumāḷ (god) Aruḷālanātha.
81	Śirudāvūr.—On the north wall of the central shrine in the dilapidated Viṣṇu temple.	Do.	Rājārājakēsarivarman, 'who destroyed the ships at Kāndaḷūr-Śālai.'	..	10th ..	Do.	..	Registers a gift of 12 sheep to supplement the 78 sheep already presented by a certain Aiyāraṇ Tiruppori for burning a perpetual lamp in the temple of Paraśurāma-viṇṇagar-Ālvā at Narasiṅhamaṅgalam in Amūr-kōṭṭam, by Dēvanarasīṅgaṇ of Puṇṇaiyāvil in Ārvalak-kūṇṇam on the southern bank of the river Kāvērī in Sōṇāḍu.
82	On the north, west and south walls of the same shrine.	Do.	Parakēsarivarman <i>alias</i> Udaiyār Rā[jēndradēva].	..	(Lost)	Do.	..	Much damaged and portions lost. Commences with the introduction <i>Tirumagaḷ maruviya</i> etc. Registers a gift of land by purchase by Pudaḷi Daṇḍaya-Krama-vittan for offerings and lamp to the image of Veṇṇai kkuṭṭālvār, set up by himself in the temple of Paraśurāma-viṇṇagar-Ālvār at Narasiṅgamaṅgalam in Amūr-nāḍu, a subdivision of Kalyāṇapurāṅgonḍaśōla-kōṭṭam, a district of [Jayaṅgo]ṇḍaśōla-maṇḍalam.
83	On the same walls	..	Pārthivēndrādhīpativarman	..	[5]th year	Do.	..	Highly damaged. Registers a grant of land by the assembly of Narasiṅgamaṅgalam to Pādaśivan Śiṅgapuli <i>alias</i> [Tirāchehina]-Āchāryaṇ to provide for music during the three <i>Śrībali</i> services in the temple of Tirumēraḷi-niṇṇarujina-Perumāṇaḍigaḷ.
84	On the west wall of the same shrine.	Pāṇḍya	Māḍavarman Tribhuvanachakravartin Vira-Pāṇḍyadēva.	..	10th ..	Do.	..	States that the <i>Subhā</i> and the <i>Ūravar</i> of Śirudāvūr agreed to pay the taxes and other dues on the lands belonging to the temple of Paraśurāma-viṇṇagar-Emberumāṇ, to provide for offerings to the deity.
85	On the same wall	Do.	Do.	..	Do.	Do.	..	Registers a grant of land, free of taxes, as <i>tirunāmatuk-kāni</i> to the same temple by the assembly of Pai[ya*] nūr <i>alias</i> Rājakēsari-chaturvēdimaṅgalam. Śirudāvūr is also called Narasiṅga-chaturvēdimaṅgalam.

B.—Stone inscriptions copied during the year 1933-34—cont.

14

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CHINGLEPUT DISTRICT— cont. CHINGLEPUT TALUK—cont. Śirudāvūr—cont.					
86	On the south wall of the same shrine.	Chōla ..	Rājārājakōsarivarman (Rāja-rāja I).	9th year	Tamil ..	Registers a grant of land for offerings during two additional (early morning and midday) services of the god, by Pālaipāṇi of Kārimaṅgalam in Kīlīyūr-nādu situated on the southern bank (of the river Kāvēri) in Śōpādu.
87	On the east wall (on either side of the entrance) of the maṇḍapa in front of the same shrine.	..	....	..	Do. ..	In characters of the 9th century A.D. Mentions Saṭṭi-Viṇ-nagaram and Pāṇḍimāṇikkamarasa . . . son of Kāvalampākkilār.
88	On a beam in the mahā-maṇḍapa of the dilapidated Śiva temple.	..	....	..	Do. ..	States that this beam (<i>pōḍigai</i>) is the gift of Pichchādai, son of Teṇ*ṇavadaraiyaṇ. The writing belongs to the 16th century A.D.
89	On the east wall of the same maṇḍapa.	Chōla ..	Rājākōsarivarman <i>alias</i> Tribhuvanachakaravartin Kulōttuṅga-Chōḷadēva.	4th year (in words)	Do. ..	Incomplete. Registers a gift of land for offerings during the early morning service of the god Bhūtīśvaram-Uḍaiyār at Śirudāvūr <i>alias</i> Narasiṅga-chaturvēdi-maṅgalam by Kulōttuṅgaśōla Tagadūr-Nāḍālvāṇ.
90	On the same wall	Do. ..	Kulōttuṅga-Chōḷadēva ..	38th ,,	Do. ..	Records an agreement given by the Śivabrāhmaṇas of the temple to burn a perpetual lamp before the deity for the sheep received by them from a Brahman of the village.
91	Do. .. ..	..	Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva.	3rd ,,	Do. ..	Registers an agreement given by the Dēvakannmis of the temple, to pay to it a specified rate of <i>kaḍamai</i> on the produce of the lands at Śirudāvūr and Āmūr, which were presented to it as <i>dēvadāna</i> by Śōlamāṇ Pirambaṇ Orri <i>alias</i> Teluṅgarāyaṇ and his two brothers, who were the <i>parigraha-mudali</i> s of the village. The king's consent was obtained for the remission of the taxes on the <i>dēvadāna</i> .
92	Do.	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Vira-Pāṇḍyadēva.	7th year (in words), Kumbha, ba. 7, Wednesday, Makha.	Do. ..	Registers a gift of land, as <i>tirunāmattukkāni</i> to the temple of Vaḍugap-Pillaiyār at Śirudāvūr by Alagiya-śōkkaṇār <i>alias</i> Kaṇṇaṇumovvāda-Pāṇḍiyadēvar, a Kaikkōla of Madurai east of Mādakkulam in Pāṇḍi-maṇḍalam, after purchasing it from Pirambaṇ <i>alias</i> Teluṅgarāyaṇ (evidently the person mentioned above).
93	Do.	Śambuvarāya.	Sakalalōkachakravartin Rājā-nārāyaṇaṇ.	12th year, Chittirai 26.	Do. ..	Registers a remission of some specified taxes on two <i>vēli</i> of <i>dēvadāna</i> land belonging to the god and the Nāchchiyār for worship, repairs and other requirements of the temple. Śirudāvūr is here referred to as part of Āyiravēli-parru.
94	On the north wall of the same maṇḍapa.	Pāṇḍya ..	Jaṭavarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	7th year (in words), Mēsha, su. paurṇai, Sunday, Śōdi.	Do. ..	Registers a remission of taxes, by order of the king through his officer (<i>mudali</i>) Pillai Iruṅgōlar, on several pieces of land purchased by the temple authorities and the <i>nyāyatālār</i> of the village from a certain Rājēndrasōla-Tagadūrnāḍālvāṇ and others for the requirements of the goddess Āraṇavalli-Nāchchiyār in the temple.

95	On the south wall of the same maṇḍapa.	Chōja	..	Rājakēsarivarman <i>alias</i> Tri- bhuvanachakravartin Kulōt- tuṅga-Chōladēva.	11th ..	Do.	..	Registers a sale of land, made tax-free, by the assembly (<i>mahāsahā</i>) of Śiṛudāvūr in Amūr-kōttam to Ariyaṇ Tiruvēgambamudaiyān of Ariyalūr in Kilāy-kūṛam, a subdivision of Nittavinōda-vaṇaṇāḍṇ, who presented it to the temple for offerings during the midnight service of the god. Above this inscription is a fragmentary record of Vikrama-Chōladēva, dated in the 10th year.	
96	On the same wall	Do.	..	Kulōttuṅga-Chōladēva	..	47th year (in words)	Do.	..	Registers an agreement given by the Śivabrāhmaṇas of the temple to burn a twilight lamp before the deity, for the gold received by them from Tiruvaḍigal Būterichehelvan, the accountant of the village.
97	Do.	Do.	..	Rājarājakēsarivarman (Rāja- rāja I).	9th year	Do.	..	Registers a gift of land made tax-free, after purchase, for providing for additional offerings during the three services to the god Bhūtīśvaram-Uḍaiyār by Pālaipāni, the donor mentioned in No. 86 above.	
98	On six stray stones found scatter- ed in the compound of the same temple.	..	....	....	..	Do.	..	The writing belongs to the 13th century, A.D. Records the names of donors who presented paving and other stones to the temple evidently during construction. One of these was Śīrāladēvaṇ <i>alias</i> Taninirruvenṇān-Pallavarayan, son of Nambiyār, one of the <i>parigrahattār</i> of the village, who made such a gift for the maṇḍapa of Kūttādumdēva (Nāṭarāja). The other donors were (1) Nambi-Ālvān, son of Tiruvārāṣu-tigal-ninṇān, (2) Pennāgada-uḍaiyān Pichchan, (3) Śīya-pillai, younger sister of Tanaśīrāyar, (4) Tiruvuḍaiyār and (5) Uḍaiyālvār, son of Kidāratraraiyar.
99	On three other stones found in the same place.	Chōja	..	Rājarāja Rājakēsarivarman	14th year	Do.	..	Begins with the introduction <i>Sālai-kalam-aruttu</i> etc. Registers gift of sheep, left in charge of the <i>sabhā</i> of the village for burning a perpetual lamp in the temple, by the person mentioned in Nos. 86 and 97 above, who also presented a lamp-stand.	
100	On a pillar lying in the same place.	..	....	....	..	Do.	..	States that this pillar and (an image of) Piḷḷaiyār (Vināyaka) were the gift of Peruṅkāṇḍai Taichchulāṇ. The writing belongs to the 15th century A.D.
101	On a slab set up in the same village.	..	....	....	Hēvilambi, Puraṭṭāsi 15.	Do.	..	Registers the formation of an <i>agrahāra</i> by Mallappa-Nāyaka, the agent of Mahāmaṇḍalēśvara Immadi Dōrāṭta . . . Nārāyaṇarājayadēva-Mahārāja for the merit of his master.
102	On a broken pillar planted in the same village.	..	....	....	14th year, Tai ..	Do.	..	Fragment. The characters belong to the 13th century A.D. Registers a grant of the <i>āyam</i> taxes on the <i>dēva-dāna</i> and other lands at Śiṛudāvūr including Koṇḍam-pakkam as they existed previously, for feeding the Māhēśvaras at Nilagaṅgaraiyaṇ-tiru maḍam in Kāliyūr Perumbarrappuliyūr.
103	On a stone set up in the same village.	..	....	....	..	Do.	..	States that this <i>agaram</i> was the gift of the Nāṭṭār.
104	Ālattūr.—On a slab lying in a field near the tank.	..	....	....	Raktākshi, Āḍi 5 ..	Do.	..	The inscription is highly damaged. Seems to register a gift of land under the tank made to the god at Ālattūr by Sevvāṇa, the agent of Tāttayan, and the <i>Uravar</i> of Ālattūr.
105	Kṛishṇaṅkārapai.—On a slab lying in the village.	..	....	....	..	Do.	..	Fragment. Registers the gift of the village Kāraṇai to Kariyamāṇikka-Emberumāṇ for the merit of (king) Venkaṭapatiṛāyar-Ayyaṇ.
106	Pattippulam.—On a slab set up in the village.	Vijaya- nagara.	..	Mahāmaṇḍalēśvara Vira- Kumāra-Kampanna-Uḍaiyar.	Virōdhikrit, Āśhāḍha, śu. 11, Tuesday, Āḍi 17.	Do.	..	Registers the royal order remitting the taxes on the village Pattippulam in Āyiravēlip-paṅgu in favour of the temple of Mudaliśuram-uḍaiya-Nāyaṇār at Kāliṅga-rāyarūr <i>alias</i> Taṭuvakkulainḍān-nallūr, which was separated from Śiṛudāvūr, to provide for worship and repairs in the temple.	

B.—Stone inscriptions copied during the year 1933-34—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CHINGLEPUT DISTRICT— <i>cont.</i> CHINGLEPUT TALUK— <i>cont.</i> Pattipulam.— <i>cont.</i>					
107	On the same slab (reverse) ..	Vijaya-nagara.	Mahāmaṇḍalēśvara Vira-Kumāra-Kampaṇṇa-Uḍaiyar.	Virōdhikrit, Āshā-dha; śu. 11, Tuesday, Āḍi 17. (Lost) ..	Telugu ..	A Telugu version of No. 106 above.
108	Aecharavākkam.—On a slab lying near the Agastīśvara temple.	Pallava ..	Nripatungavarman ..	..	Tamil ..	Registers a gift of land as <i>archanābhōga</i> to Agastīśrittēvar (Agastīśvara) by a certain Śaṅkan, after purchase.
109	Maḍaiyāttūr.—On a slab lying in a field (Survey No. 160) near the tank.	..	....	..	Do. ..	The characters belong to the 13th century A.D. States that Maḍaiyāttūr <i>alias</i> Śrīraṅganārāyaṇanallūr with all its taxes (<i>āyam</i>) is the <i>tiruvīḍaiyāṭṭam</i> of (the god) Alagiyaṇavāḷa-Perumāl.
110	On another slab in a field called Vīlakkāḍi (Survey No. 53).	..	....	..	Do. ..	States that this (land) is a <i>kudī-nīṅgā-dēvadāṇam</i> . The characters are of the same period as No. 109 above.
111	On a stone lying in another field (Survey No. 156).	..	....	Manmatha, Vaigūsi 5].	Do. ..	Damaged. Seems to register a gift of land in Maḍaiyāttūr by Mahāmaṇḍalēśvara Ella[marā] Mahārāja. The characters are of the 16th century A.D.
112	Śembākkam.—On a slab set up in the village.	Vijaya-nagara.	Sadāśivadēva-Mahārāja ..	Śaka (wrong for Kali) 4461 (in words), Plavaṅga, Śirha, śu. 5, Tiruvōṇam.	Do. ..	Registers gift of lands in different villages as <i>maḍappurum</i> to a certain Tiruttōṇṇiyappār [Oḷṇiyappār by Peddu-Nāyaka, the agent of Kavaramalai Virūpāksha-Nāyaka.
113	On another stone set up in the same village.	..	....	Vijaya, Āḍi 4 ..	Do. ..	Damaged. Seems to fix the rate of certain kinds of taxes like <i>purakkalaṇai</i> , <i>tarikkadumai</i> , etc., payable by the residents and new settlers of the village, by order of Aṇṇappillai, who bears a number of <i>birudas</i> such as <i>Rūjasekharan</i> etc. The characters are of the 16th century. A damaged inscription on another stone in the same village dated in Jaya, <i>Puraṭṭāsi</i> 13, seems to register a grant of land by Ellappan, the agent of Aṇṇap..... to Rāmalingaya-Nāyanār.
114	Rāyalpaṭṭu.—On a slab set up on the tank bund.	..	....	Yuva, Tai 9 ..	Do. ..	In modern characters. States that the tank at Rāyalpaṭṭu was the gift of Perundēvi-Ammāl, mother of Chidambara-Mudaliyār, who was the son of Chinna-tambi-Mudaliyār of Vallam in Śeṅgalunīrpaṭṭu-śirmai and belonged to the Kuḷattulār-gōtra.
115	Kōṭṭamēḍu.—On the south wall of the dilapidated Vishṇu temple.	Pāṇḍya ..	Sundara-Pāṇḍyadēva ..	9th year (in words) ..	Do. ..	States that Kuḷattulār Tiruvēgambamuḍaiyāṇ Sāmantaṇṇappillai of Śirukunṇam constructed of stone (<i>kalkārat-tiruppani</i>) the temple of Tiruvirunda-Perumāl at Kōṭṭaivēḍu <i>alias</i> Nallanāyaka-chaturvēdimaṅgalam.
116	On the north wall of the central shrine in the Jalakanthēśvara temple in the same village.	..	....	Śaka [1568] ..	Telugu ..	Registers gift of house-sites by two individuals for providing <i>dīpārāḍhanā</i> to the god Jalakanthēśvara.
117	Kiḷūr.—On a slab lying near the Tirumēṇīśvara temple.	..	....	....	Tamil ..	In modern characters. Registers a <i>mānya</i> gift of land to Poṇṇiyāda-Pillaiyār by the <i>mahājanas</i> of Nāgasamudram <i>alias</i> Kōṭṭaimēḍu.
118	Vembēḍu.—On a slab lying in the village.	Vijaya-nagara.	Achyutadēva-Mahārāja ..	Śaka 1445 (mistake for 1455), Vijaya, Mēsha, śu. 10, Friday, Mṛiga-śirsha.	Do. ..	The writing seems to be modern. Registers the gift of the village Agaram, separated from Vembēḍu in Śeṅgalunīrpaṭṭu-śirmai, situated in Irāṇḍayiravēlī-parṇu in Kumulī-nāḍu, a subdivision of Āmūr-kōṭṭam, a district of Jayaṅkoṇḍāśōla-maṇḍalam, by [Sa]rvināyakar Tyāgapperumāl-Mudaliyār, an agent of Timmi-Nāyaka and the accountant. (of the village).

119	Tiruppōrūr.—On the north, west and south walls of the central shrine in the Subrahmanya temple.	..	....	..	Grantha and Tamil.	Gives the situation of the different shrines and the images therein, in the temple of Kandasvāmi at Samarapura (Tiruppōrūr) in Tondai-nādu.
120	On the east wall of the Dēvayānai-Amman shrine in the same temple.	..	Tribhuvanachakravartin Vijaya-Gaṇḍagōpālādēva.	25th year ..	Tamil ..	Registers an agreement given by the Śivabrāhmanas of the temple of Subrahmanyadēva at Tirupporiyūr in Kumili-nādu, a subdivision of Amūr-kōṭṭam, a district of Jayaṅgondaśōla-maṇḍalam, to burn 5 twilight lamps in the temple in return for the cows received by them from two persons.
121	On the same wall	Chōḷa ..	Parakēsarivarman <i>alias</i> Tribhuvanachakravartin Vikrama-Chōḷādēva.	10th ,, (in words)	Do. ..	Stones lost at the end. Begins with the introduction <i>Pūmadu pūvara</i> etc. Registers a gift of land, free of taxes, by the assembly (<i>Ūavar</i>) of Śembakkam <i>alias</i> Parakēsarinallūr in Sirukunṇa-nādu, to provide for the celebration of festivals in the temple of Subrahmanyadēva.
122	On the east, north and west walls of the same shrine.	Do. ..	Rājakēsarivarman	6th ,,	Do. ..	Stones misplaced and some lost. Registers a gift of paddy by certain residents of the village to the assembly (<i>mahāsabhā</i>) of Kāyāru <i>alias</i> Kamalanārāyaṇa-chaturvēdimaṇḍalam in Kumili-nādu, a subdivision of Amūr-kōṭṭam, in Jayaṅgondaśōla-maṇḍalam, to provide for offerings and lamps and other requirements in the temple of Piḷḷaiyār Subrahmanyadēva at Tirupporiyūr
123	On the west wall of the same shrine.	Do. ..	[Vi]krama-Chōḷādēva	[Lost]	Do. ..	Damaged at the beginning. Registers the grant of a <i>vēḷi</i> of land, as tax-free <i>dēvadāna</i> , to the temple of Subrahmanyadēva at Tirupporiyūr (probably by the king).
124	On the same wall .. .. .	..	....	9th year	Do. —	Beginning lost. The writing belongs to the 12th century A.D. Seems to register a gift of land made after purchase by a resident of Ilanallūr, for conducting the mid-night service in the temple.
SOUTH ARCOT DISTRICT. VRIDDHACHALAM TALUK.						
125	Āḍaṇūr.—On the south wall of the maṇḍapa in front of the central shrine in the Aḷagiya-Vonkaṭēṣapperumāl temple at Pachchapaḷaiyam (hamlet).	Vijaya-nagara.	Vira-Bhūpati-Uḍaiyar ..	Śaka 1340, Viḷambi, Vriśchika, ba. 10, Wednesday, Hasta.	Do. ..	States that the <i>Nāttavar</i> of Kunṇattūr-vaḷanādu <i>alias</i> Āḍaṇūr-parṇu in Kurukkai-kūṇṇam, a subdivision of Tirumūṇaiṭṭādi-nādu in Malādu <i>alias</i> Jaṇanātha-vaḷanādu received 20 <i>panam</i> from Āṭkondaḍēvar, son of Aḷagiyanāyaṇār of Vāgūr in Karumūr-parṇu, for lands called Maleiyamān-ēndal <i>alias</i> Tanjāṇmaivallān-ēndal sold to him for providing for the expenses of daily worship and of a perpetual lamp in the temple of Aḷagapperumāl at Āḍaṇūr. The document mentions Chavundāya-Uḍaiyar, under whose orders the gift was made.
126	On the east wall of the same maṇḍapa behind the Dvāra-pālaka image (right of entrance).	Do. ..	Do.	Śaka 1337, Man-matha, Mīna, śu. 3, Monday, Aśvati.	Do. ..	Registers that the <i>Ūavar</i> of Āḍaṇūr (names mentioned), sold lands in Kaḍaṇpaṭṭu as <i>tirunāmatukkāni</i> to the temple of god Aḷagapperumāl at Āḍaṇūr for 88 <i>panam</i> endowed by Āḍittarasa-Uḍaiyar. Mentions Annadāta-Uḍaiyar with whose permission the transaction was recorded on stone.
127	On the same wall (left of entrance).	Do. ..	[Name lost]	Śaka.... Virōdhikrit, Mēsha, śu. ..., Friday, Rōhiṇi.	Do. ..	The record is much damaged. Seems to give the details of the lands in Pāchchil which belonged to several persons in Āḍaṇūr, which were sold to a certain Āṭkondaḍēvan, who endowed it to the temple. Some of these owners of lands also figure as members of the <i>Ūr</i> in No. 126 above. A certain Śiluppa-araśar is mentioned in the record as witness to the document.

B.—Stone inscriptions copied during the year 1933-34—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT— cont.					
	VRIDDHACHALAM TALUK—cont.					
	Āḍaṇūr—cont.					
128	On the wall of the outer maṇḍapa in front of the temple.	..	....	Śaka 1370, Prabhava, Tai.	Tamil (verse)	States that the <i>vāsāl-kavāṭa</i> (entrance-door) to (the temple of) Āḷagar at Āḍai (Āḍaṇūr) was built by Vanniyan of Tiraiśai.
129	On the stone lintel of the entrance into the same maṇḍapa.	..	....	..	Do.	States that the maṇḍapa erected by Kaṇṇachivēṇḍan in the temple of Āḍiyāḷagar at Āḍai (Āḍaṇūr) resembled the coronation maṇḍapa of Śrī-Rāma.
130	On a slab used as a step in front of the Tāyār shrine in the same temple.	Vijaya-nagara.	Kampaṇa-Uḍaiyer, son of Vira-Bokkaṇa-Uḍaiyar.	Saumya, Arpaśi, 5 ..	Tamil	Much damaged and incomplete. Seems to register certain concessions in the payment of taxes granted by Kālī[garāya ?] and Kaṇḍiyadēva, the king's officers, to the <i>maṇṇāḍis</i> living in some specified areas, who had left the place being unable to pay the taxes.
	CUDDALORE TALUK.					
131	Tiruvāmūr.—On the north wall of the central shrine in the Paṣu-patiśvara temple.	Chōḷa	..	Kulōttuṅga-Chōḷadēva	..	48th year
132	On the same wall	Do.	..	Do.	..	4[2]nd
133	Do.	Do.	..	Parakēsarivarman <i>alias</i> Rājendra-dēva.	..	7th .. (in words)
134	Do.	Do.	..	Kulōttuṅga-Chōḷadēva .. ..	..	28th
135	On the north and west walls of the same shrine.	Do.	..	Parakēsarivarman <i>alias</i> Rājendra-Chōḷadēva.	..	2* .. (in words)
136	On the west wall of the same shrine.	Do.	..	Kulōttuṅga-Chōḷadēva	..	48th

137	On the west and south walls of the same shrine.	Do.	..	Rājakēsarivarman <i>alias</i> Kulōttuṅga-Chōḷadēva.	31st year	..	Tamil	..	Begins with the introduction <i>Pugaḷmādu</i> etc. States that the <i>ūr</i> of Tiruvāmūr in Kīlāmūr-nāḍu of Tiru-mu- naippāḍi, a subdivision of Gaṅgaikoṇḍasōla-valanāḍu, sold one <i>vēḷi</i> of land, made tax-free, for the provision of offerings and a perpetual lamp to (the image of) Tirunāvukkaraiyadēvar (in the temple), and that this land was left in the charge of two Śivabrāhmaṇas of the temple who agreed to supply the required quantity of paddy etc.
138	On the south wall of the same shrine.	Do.	..	Parakēsarivarman <i>alias</i> Rājendra-Chōḷadēva.	5th „	..	Do.	..	Built in at the end. Begins with the introduction <i>Tirumanni valara</i> etc. The record apparently registers some gift (details not traceable) made to the temple by Turuttī Śeruvan of the village.
139	On a stone set up in the <i>Iluppait-tōppu</i> grove, two furlongs from the village.	..	..	....	..	..	Do.	..	Modern. States that three <i>kāni</i> of land with the <i>Iluppai</i> and mango trees was the gift of Muttu-Reddiyar made for the expenses of burning lamps before the images of the god and of Apparavāmi.
140	Vēṅgaḍampēṭṭai.—On the step in the gōpura in front of the Viṣṇu temple.	..	..	....	..	..	Do. (verse)	..	Modern. A verse in praise of a certain Rāgaśiṅgaṇ.
141	Eydanūr.—On the south wall of the central shrine in the Śiva temple.	Chōḷa	..	Rājakēsarivarman <i>alias</i> Kulōttuṅga-Chōḷadēva.	28th „	..	Tamil	..	Commences with the historical introduction <i>Pugaḷmādu</i> etc. Gives the different amounts of money received prior to the 28th year of the king by the several Śivabrāhmaṇas from Tiruvayindraṇ Viraiyaṇ, the <i>Meyki-lē</i> of Eydanūr, for burning lamps in the temples of Tirumāndurai-Āṇḍār at Sōlakulavallinallūr in Paṭṭānpākkai-nāḍu, a subdivision of Gaṅgaikoṇḍasōla-valanāḍu, and of Vadataḷi-Mahādēvar, Durgaiyār and Gaṇapatiyār in the same village.
142	On the same wall	Do.	..	....	29th „	..	Do.	..	Engraved in continuation of No. 141 above. States that the Śivabrāhmaṇa Tiruvēkambaṇ Maṇināga-Bhaṭṭaṇ agreed to burn twilight lamps to the same god for the money received by him from the donor mentioned above.
143	On the north wall of the maṇḍapa in front of the central shrine.	Do.	..	Kulōttuṅga-Chōḷadēva ..	[Lost]	..	Do.	..	Built in at the right end. Seems to record a gift of money by two individuals for burning two twilight lamps in the temple. Another inscription close to this is dated in the 35th year of the king and states that provision for another twilight lamp was made by a certain Viraiyaṇ-Śēṇaṇ.
144	On the east wall of the same maṇḍapa.	Do.	..	Do.	36th year	..	Do.	..	States that a Śivabrāhmaṇa agreed to burn a twilight lamp in the temple of Tirumānduraiyār Kulōttuṅga-sōla-Īṣvaramudaiyār at Sōlakulavallinallūr, for an endowment by the general (<i>ēnāḍi</i>) Araiyaṇ Śaṅkaraṇ-Tamiḷavēḷaṇ.
145	On the same wali	Do.	..	Rājakēsarivarman <i>alias</i> Kulōttuṅga-Chōḷadēva.	35th „	..	Do.	..	Commences with the historical introduction <i>Pugaḷmādu</i> etc. Built in at the right end. Registers an agreement given by the Śivabrāhmaṇas to burn a twilight lamp in the temple in return for a gift of paddy made by Tiruvayindraṇ Viraiyaṇ (mentioned in No. 141 above). Mentions also the provision made in the 31st year of the king for burning twilight lamps in the same temple.
146	Do.	Do.	38th „	..	Do.	..	Registers that Nambi Śiriyāṇ <i>alias</i> Kulōttuṅgasōla-Pallavaraiyaṇ of Ālappākkam made provision for a twilight lamp in the temple of Tirumāndurai-Mahādēva by the gift of 12 sheep to a <i>manṇāḍi</i> .

B.—Stone inscriptions copied during the year 1933-34—*cont.*

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SOUTH INDIAN EPIGRAPHY

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT — <i>cont.</i> CUDDALORE TALUK—cont. Eydanūr—cont.					
147	On a stone lying in front of the gōpura of the same temple.	..	....	..	Tamil ..	States that this <i>tāmbu</i> (sluice) called Śokkaohohiyāṇ was put up by Paḷaiyaṇ Taniḷṇaivaillāṇ.
	TANJORE DISTRICT. TANJORE TALUK.					
148	Tiṭṭai.—On the base of the west and south walls of the central shrine in the Śiva temple.	Śāḷuva ..	Narasimharāya	Śake Naḷa, Tai 1 * ..	Do. ..	Records the grant of the <i>kāval</i> -rights in the temple of Tiṭṭai to Tiruvāḍchayamuḍaiyār of Maṇṇai, who was attached to the temple of Tiruvāṇaikkāv-uḍaiya-Nayinār.
149	On the south wall of the maṇḍapa in front of the same shrine.	..	....	21st year, Āṇi ..	Do. ..	Purports to be a royal order issued to the <i>tāṇattār</i> of the temple of Tēraṇār at Tiṇkuḍit-Tiṭṭai making a gift of 5 <i>vēḷi</i> of land in the places they selected in Kandiyūr-nāḍu, for the conduct of a festival on the day of Uttirattādi in the month of Āṇi, the natal star of the king, and also for a service in his name called the Avanivēṇḍarāman- <i>śandī</i> in the temple. The writing seems to belong to the 14th century A.D.
150	On a stray stone built in to the wall of the south prakāra in the same temple.	Pāṇḍya ..	Māra-varman <i>alias</i> Tribhuvana-chakravartin Kulaśekhara-dēva.	5th year (in words), Kumbha, ba. pañchamī, Saturday, Śḍi.	..	Incomplete. Mentions the <i>Sabhā</i> and the <i>Mahājanas</i> of Māttūr in Nittavinōḍa-vaḷa[nāḍu]. Another stray stone built into the same wall which is in modern characters, states that Tiṭṭai belongs to (the god) Tēriṇār (Tēraṇār). Still another stone in the same place states that the wall was the gift of Mukandaṇ Uḍaiya Perṇanāyaṇ.
151	On the wall of the outer maṇḍapa in front of the central shrine, right of entrance.	..	....	..	Do. ...	States that the wall was the gift of Uḍaiyār Chōḍirāyār. The writing belongs to the 13th century A.D.
152	On a pillar in the same maṇḍapa	..	....	..	Do. ..	States that the maṇḍapa was the gift of a <i>vēḷaikkāra</i> of the temple of Kulōttuṅgachōḷiśvaramuḍaiya-Nāyaṇār at Peruṅgōlūr, who bears a few <i>birudas</i> like <i>Edirilāvirar</i> , <i>Satturukālar</i> etc. On another side of the same pillar is a record registering the gift, by the <i>Ūravar</i> of Peruṅgōlūr, of their <i>pāṇik. val</i> income on certain <i>dēvadāna</i> lands in favour of the temple for its repairs. The writing of both belongs to the 13th century A.D.
153	On the base of the east wall of the Ammaṇ shrine in the same temple.	..	....		..c. ..	Modern. States that the repairs to the Nāchehiyār shrine were made by Mudaliyappa-Mudaliyār.
154	On the south base of the gōpura in the same temple.	..	...		..	States that one <i>vēḷi</i> of land belonging to Ponnambalanātha and Śrīraṅgarāja as <i>bhaṭṭa-vṛitti</i> were converted into the <i>tirunāmattukkāni</i> of the temple, after purchase.

SALEM DISTRICT.						
SALEM TALUK.						
155	Ammāpālāiyam.—On a slab set up in a street.	Mysore ..	Krishnarāja-Vodeya ..	Śaka 1681 (expired). Pramādi (current), Āshāḍha, śu. 2.	Kannāḍa ..	States that this is a copy (<i>nakalu</i>) of a copper-plate document. Records a gift by the king, of some lands at Ammāpālāiyam and other villages to Akāvala Sāhēbu for the maintenance of the <i>daraga</i> and the fakirs for the money paid into the royal treasury by Haidar Āli.
CHITTOOR DISTRICT.						
PUNGANUR TALUK.						
156	Kurijilli.—On the south side of the boulder near the Venkaṭeś-varasvāmin temple.	..	....	Śaka 1419, Nala, Vaiśākha, ba. 10.	Do. ..	Registers the grant of land as <i>kaṭṭukolage</i> at the village Gundalahali <i>alias</i> Narasihapura in Hoda-nāḍu with certain stipulations attached to it about the rate of produce to be paid by the tenant. The gift was made by Dēvapa, son of Koṇḍapa Timmaṇa, the <i>sthānika</i> of the Nārasihadēva temple to a certain Nārasihadēva, son of Alapa for digging a tank in the village which belonged to the Kadiri-Lakshminarasimha temple and for bringing the surrounding lands under cultivation. A portion of the land was also given to the same person as <i>daśabandham</i> under certain stipulations.
157	On the north side of the same boulder.	..	....	Rudhirōḍgārīn Jyēsthā, ba. 12, Wednesday.	Do ..	Registers the lease of cultivation for the temple lands in the village of Gundalahalli, other than the <i>daśabandham</i> portion, granted to Nārasihadēva of Rāmasamudram by the <i>sthānikas</i> of the Kadiri-Nārasimha temple at Muḷuvāgilu to which the village belonged. In characters of the 18th century A.D.
158	Tirumalareḍḍipalle.—On two pieces of a broken slab lying in the Gaṅgama shrine.	..	....	Śaka 14[65], Śā- [rvari], [Vaiśā]- kha, śu. 15.	Do. ..	Records a grant of 8 <i>koḷaga</i> of land at Cham[mūr] by Mahāmaṇḍalēśvara Timmarāja, son of Viruparāja, who held the <i>nāyakatana</i> of the village, to a certain Mācha Ma[lu]ga, son of Gōla Pāpa, for the daily supply of water to a water-shed maintained by him at the fair in Kadiri.
159	Nāḍimpalle.—On the south wall of the Vāhīśvara temple on the hill.	..	....	Śaka 1154 (in words), Khara, Āni.	Tamil ..	Built in at the end. Registers the construction of the temple of Tiruvāhīśvaram-Uḍaiyār on the Kuranelli hill by Varaguṇapperumāl <i>alias</i> Puḷḷadēva-Maṇḍalika, son of Śakkidēva-Maṇḍalika, the 'Rājapati' of Puda-nāḍu in Nigarilīśōḷa-maṇḍalam, who also endowed lands for the worship of the god and of other deities, such as Lōkīśvaram-uḍaiya-Nāyaṇār at Pajaiya-Kuranelli, Kshētrapāla and Subrahmanya.
160	Kāppalle.—On the east wall of the Lōkanāthēśvara temple.	..	....	Nandana, Āsvija, śu. 1.	Kannāḍa ..	Much damaged. Seems to register the <i>sarvamānya</i> grants of lands made to the blacksmith and the carpenter of the village Hiriya-Chambakūru.
161	On the sides of the dhvajastambha in front of the same temple.	Vijaya-nagara.	Immaḍi Bukkaṇṇa-Uḍaiyar ..	Śrimukha, Arpaśi 1.	Tamil ..	States that this [pillar] is the work of Marugaṅgūr Siyar Nāyaṇaṇ, a resident <i>gāmiṇḍa</i> of Periya-Sombāṅgūr.
162	On three stray stones lying in the precincts of the same temple.	..	....	..	Kannāḍa and Tamil.	Two of these fragments are in Kannāḍa characters of about the 9th century A.D. and the third, which is in Tamil, mentions Pu[li]. ... the <i>maṇḍalika</i> of Puda-nāḍu. (see No. 159 above.)
163	On a mutilated hero-stone set up in the same place.	Bāṇa ..	Mahābali Bāṇa-Vidyādhara ..	..	Kannāḍa. ..	The bottom portion of the stone is broken and lost and the inscription stops with the eulogy of the king.
164	On a hero-stone lying in a field about two furlongs east of the same temple.	Do. ..	Mahābali Bāṇavidyādhara Jayamērubhūpa, 'ruling over Vaḍugavali-12,000 and Gaṅga-6,000.'	..	Do. ..	Records a gift of land made in memory of Ponnāpudali Maṇikkamēṣṭi who died while fighting in the cattle-raid on Chermagūru led by one Mahārāja.

B.—Stone inscriptions copied during the year 1933-34—cont.

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No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CHITTOOR DISTRICT —cont. PUNGANUR TALUK—cont. Kāppalle—cont.					
165	On another hero-stone lying in the same field.	.	Pallō (Pallava)-arasa ..	..	Kannaḍa (archaic).	States that while the king was ruling the <i>nāḍu</i> and Sāte-arasa of the Vaidumbā-kula was administering this village, Kōṇakki attacked the village after collecting (the army of) the three <i>kōṭṭas</i> and lifted the cattle, and that Pōriḡhaṭeṣūre, son of Sūraparasa of the Vaidumbas, the lord of Muttukūru, delivered them (from the enemy) and secured victory to the king and to himself, but was killed in the fight. A plot of land was endowed in his memory.
166	On a third hero-stone set up in a field adjacent to the above.	.	...	..	Do.	Records the death (in a fight ?) of Kāla Vēlpula Bikkī-yappa and his son (name not clear in the inscription) along with Māsarayya (evidently their master). The stone bears the figures of two warriors, one holding a dagger raised in his right hand and the other brandishing a sickle-like weapon.
167	On a fourth hero-stone set up in the same field.	.	....	..	Do.	States that this is the representation of Mārammarasa who died with Māsararasa (in a fight ?). On the top of the stone is a small panel with a seated figure flanked by a female attendant on either side. Below the inscription is the figure of a hero holding a bow in his left hand and an uplifted dagger in the right.
168	On a fifth hero-stone set up near the above.	Rāshṭra-kūṭa.	Kannaradēva .. ..	..	Do.	States that on the occasion of an attack of the village by Mahārāja, Māsara[yya] fell on him with twenty (companions ?) and died in the fight. The stone-mason Vikramāditya Bahugunatēja of Kōyatūr made the sculpture. Mentions Lōkeya[rasa] of [Chā]mmagūru, who was probably the father of Māsarayya. See No. 170 below.
169	On a sixth hero-stone set up in the same place.	..	....	..	Do.	Records the death of a certain Janaga-Pōtarasa along with his uncle. The slab bears at the top a small panel of a seated figure flanked by a female attendant on either side, and below it is represented the hero of the inscription holding a bow in his left hand and a sword in the right.
170	On a seventh hero-stone set up in the same place.	Rāshṭra-kūṭa.	Kannaradēva .. ..	..	Do.	States that when Mahārāja attacked Māsarasa, son of Lōkarasa of Semmagūru, Tigatī Muttarasa, the servant of the latter, fought on his master's behalf and lost his life, and as a <i>koḍaṅge</i> to his memory, land was given under the tank at Būḍali. His grandson Māda-Muttarasa, son of Kōta-Muttarasa, endowed this <i>kalnāḍu</i> .
171	On an eighth hero-stone set up in the same place.	..	..	..	Do.	Fragmentary. Refers to a certain Mōḍamman as ruling the <i>nāḍu</i> and mentions three persons Gaṅga, Gaṅgaṁ-Rapaṅga and Malla.

172	Ulapadu.—On a stone set up in front of the Channarayāsvāmin temple.	Vijaya-nagara.	Kampapa-Udaiyar, son of Bukka-Udaiyar.	Śaka 1274, Vijaya, Chittirai 2[5].	Tamil and Sanskrit.	States that a (new ?) stone image of Śelvanārāyaṇa-Perumāḷ was got prepared and installed in Amarābharaṇa-chaturvēdimaṅgalam <i>alias</i> Ilaiyūr by Bayākāra Allājanātha, a <i>videhā</i> of the palace, and by the king (<i>Dēva</i>) and the old <i>tiruvīḍaiyāṭṭam</i> of the god was now granted as <i>sarvaṁgā</i> to the deity. On the reverse is a Sanskrit verse recording the charity of Mallinātha of the Jamadagni-gotra.
173	Rāmasamudram.—On the north wall of the Janārdanaśvāmin temple.	..	....	Śaka 1401, Vikāri, Kārttika, śu. 12, Utthāna-dvādasi.	Kannada ..	Registers a gift of land made for offerings to the god Janārdanaśvāmin at Rāmasamudram by Chikka-Timmarāja, son of Timmarāja, for the merit of Narasiṅgarāja-Oḍeya.
174	On a slab set up in the Chandra-śekharaśvāmin temple.	..	....	Śaka 1722, Raudri, Māgha, śu. 15, Thursday.	Telugu ..	Registers gifts of lands made by Mummaḍi Chikkarāya, son of Immaḍi Chikkarāya and Dēvarammaṇi and the grandson of Mummaḍi-Chikkarāya of Sugutūru, who was of the Sadāśiva-gotra, for the daily worship and offerings, etc., in the Śiva temple built and consecrated by himself at Rāmasamudram.
175	Chārāla.—Round the cornice of the central shrine in the Kāśi-Viśvāśvaraśvāmin temple.	..	....	Śaka 1662, Durmati, Vaiśākha, śu. 5.	Do. ..	Records the construction and consecration of the temple of Kāśi Viśvāśvara and the provision made for worship therein by a certain Raṅgareḍḍi, son of Bayyareḍḍi and Akamma and grandson of Suṇṇareḍḍi. A further grant was made to the temple by Immaḍi Chikkarāya-Mahāprabhu of Sugutūru.
176	Chauḍepalle.—On a slab set up on the north side of the prakāra of the Mrityuñjayāśvara temple.	..	....	Śaka 1675, Śrīmuḥka, Māgha, śu. 10.	Do. ..	Records the construction and consecration of the temple (of Mrityuñjayāśvara) at Chauḍepalle and grant of lands for worship and other requirements therein by Immaḍi-Chikkarāya, son of Mummaḍi Chikkarāya and Nañjammaṇi and grandson of Immaḍi Chikkarāya of Sugutūru.
177	On a slab set up in the Liṅgāyāta-maṭha.	..	....	Śaka 1670, Śukla, Jyēṣṭha, śu. 5.	Do. ..	Records a gift of land by Immaḍi Chikkarāya Tammaya-Gaunayya, son of Mummaḍi Chikkarāya Tammaya-Gaunayya and grandson of Immaḍi Chikkarāya Tammaya-Gaunigāru of Sugutūru, for the maintenance of a new maṭha built by Beṇṇaṅgūri Channamma and entrusted to a certain Basavappadēva who was a follower of the Allamaṇḍabhusvāmi <i>sampradāya</i> .
178	Peddavelaguntla.—On a rock near a tank called 'Abbināyaniche-ruvu'.	..	....	Nandana, Āshāḍha, ba. 5.	Do. ..	Damaged. Seems to register the grant of the <i>gaudika</i> right to a certain Channamareḍḍi of Velaguntla by Immaḍi Chikkarāya Tammaya-Gavuniṅgaru.
179	Kolattōru.—On a slab set up in front of the Channarayāsvāmin temple.	..	Mahāmaṇḍalāśvara Chōḷa-Gaṅga.	Uttama-4th year, Hēvilambi, Kumbha, śu. trayōdasi, Monday, Tiruvōṇam.	Tamil ..	Records the remission of the several taxes due from the residents of the <i>tirumaḍaivilāgam</i> of god Vaduga-Nārāyaṇa-Perumāḷ consecrated by the headman of Kāvalambakkam, for providing for worship and lamps to the deity. The figure of the <i>Sudarśana-chakra</i> supported on a shaft is carved at the bottom of the inscription. The characters belong to the 13th century A.D.
180	Channareḍḍipalle, hamlet of Rāyaipētā.—On the ceiling of the maṇḍapa in front of the central shrine in the Kōḍaṇḍa-rāmasvāmin temple.	..	....	Śaka 1694, Nandana, Māgha, śu. 10.	Telugu ..	Records the provision made for the daily offerings of the deity in the temple by certain merchants of the Midhunakula-gotra.
KISTNA DISTRICT.						
NANDIGAMA TALUK.						
181	Rāmireḍḍipalle.—On a marble pillar lying near the Āñjanēya temple.	Ikhāku (Ikshvāku).	Mādhariṇi Siri Vira-Purisa-datta.	6th year, Hēma	Prākṛit Brāhmī.	in Seriously damaged. Seems to record some <i>pratiśṭhā</i> and mentions a <i>navakamika</i> (<i>navakarmika</i>) i.e., overseer of works.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
NELLORE DISTRICT.						
DARSI DIVISION.						
182	Bōdanampāḍu.—On a stone set up near the Hanumān shrine.	..	....	..	Telugu (in Early Chālukyan characters).	Published in <i>Nellore Inscriptions</i> by Buttrworth and Venugopal Chetty, page 291, Darsi No. 7. Registers gift of land to the goddess Sati (Durgā). The stone has been further mutilated since the above publication (1905). See Part II, para. 40 below.
183	Annāvaram-agrahāram.—On a hero-stone set up in a field about $\frac{1}{2}$ furlong to the north of the Musi river.	Chālukya ..	Vikramāditya-Mahārāja (I) ..	..	Do. ..	Published in <i>Nellore Inscriptions</i> , p. 287, Darsi-No. 2. See Part II, para. 2 below.
184	Darsi.—On a stone set up on the bund of a dried-up tank called Achchanna-cheruvu (east of the village).	Nāgavarma (?)	Maṇḍalēśvara Mahārāja. Annadēva-	Śaka 1317, Rākhaśa (wrong), Māgha, śu. 15, Thursday.	Telugu ..	Published in <i>Nellore Inscriptions</i> , pp. 297 ff, Darsi-No. 13.
KANDUKUR TALUK.						
185	Guṇḍlapālem.—On a slab set up in front of the Bhramarēśvara temple.	Gajapati ..	Vira-Pratāparudra[dēva]-Mahārāja.	Śaka year lost (probably 1432) Śukla, [Mā]gha, śu. pūrṇimā, Thursday.	Sanskrit and Telugu.	Published in <i>Nellore Inscriptions</i> , pp. 538 ff, Kandukur-No. 28. See Part II, para. 41 below.
186	On a pillar in the maṇḍapa of the same temple.	..	.. ..	Prajōtpatti, Vaiśākha, śu. 9, Monday.	Telugu ..	Modern. Seems to record a gift to the temple of Bhramarēśvaraliṅga by a certain Alā Timnā-Nāyaniṅgaru for the merit of his parents. Seems also to refer to the consecration of Raghunātha in the temple, and also the renovation of the temple of Bhramarēśvara at Arumūru.
187	On a stone beam in the ceiling of the same maṇḍapa.	..	....	Śaka 1446, Tārana, Chaitra, śu. 10, Monday.	Sanskrit and Telugu.	Records the consecration of the images of divārapālas at the southern entrance and of other deities in the temple of Bhramarēśvara by Jagadobbagaṇḍa Rāvūri Rāghava-Redḍiṅgaru of the Yānambāla-gōtra and provision of offerings, etc., by his brother Tamnā-Redḍiṅgaru.
188	On a pillar in the east verandah of the same temple.	..	....	Pramādi, Māgha, ba. 11.	Telugu ..	Seems to record the erection of a flag-staff pillar in the temple of Bhramarēśvara by a certain Virappa, son of Sāni Sadāśiva and also the provision of land by him for the offerings of the deity.
ATMAKUR TALUK.						
189	Bōyila-Chiruveḷla.—On a stone-cross set up on a Christian tomb on the 'Samādhi-dibba' mound.	..	....		Do. ..	Modern. States that this is the tomb (<i>samādhi</i>) of Kṛipasaṇḍasvāmin.

APPENDIX C.

Principal dates from Appendices A and B to the *Annual Report* for 1933-34, calculated with the help of the *Indian Ephemeris*.

Appendix.	Number of inscriptions.	Details of dates with their English equivalents and remarks.
WESTERN CHALUKYA.		
<i>Vinayāditya Satyāśraya (spurious).</i>		
A	2	Śaka 520, Kālayukta, Vaiśākha, amāvāsyā, Thursday, Vyatipāta. According to the <i>Ephemeris</i> , Vol. 1, p. 222, amāvāsyā of the Vaiśākha month of the year Śaka 520 (= A.D. 598) was current on Friday, April 11.
KALACHURI.		
<i>Singhana.</i>		
"	3	Śaka 1105, Śōbhakrit, Āsvayuja, amāvāsyā, Monday, Vyatipāta = A.D. 1183, October 17, Monday; f.d.t. 41.
PANDYA.		
<i>Māṇavarman Tribhuvanachakravartin Vira-Pāṇḍyadeva.</i>		
B	92	7th year, Kumbha, ba 7, Wednesday, Makhā. Irregular. Ba. 7 and nak. Makhā cannot combine in the month of Kumbha.
<i>Jaṭavarman Tribhuvanachakravartin Sundara-Pāṇḍyadeva.</i>		
"	94	7th year (in words), Mēsha, śu. purnai, Sunday, Śōdi = A.D. 1311, April 4; '05; '88, a date which fell in the reign of the king whose date of accession was A.D. 1303.
<i>Māṇavarman Kulaśekhara.</i>		
"	150	5th year (in words), Kumbha, ba 5, Saturday, Śōdi. The details work out correctly for both Māṇavarman Kulaśekhara I and II, viz., 1. A.D. 1272, February 20, Saturday; '85; '29 and 2. A.D. 1319, February 10, Saturday; '37; '66.
VIJAYANAGARA.		
<i>Viruppaṇa-Uḍaiyar, son of Ariyaṇa-Uḍaiyar.</i>		
"	60	Śaka 1306, Raktākshi, Makara, śu. 10, Saturday, Rōhini = A.D. 1385, January 21, Saturday; '74; '49.
<i>Vira-Bukkarāya (II).</i>		
"	14	Pārthiva, Āvaṇi 12, purnamī, Monday, Avittam. Pārthiva corresponded to Śaka 1327 and the details correspond to A.D. 1405, August 10, Monday; '58; '28.
"	40	Śaka 1325, Subhānu, Mithu[na], [śu.] trayōdaśi, Saturday, Svāti. = A.D. 1403, June 2, Saturday; f.d.t. 48. The nak. was not Svāti, but Viśākhā which was current till '87.
<i>Mahāmaṇḍalēśvara Vira-Kumāra-Kampana-Uḍaiyar.</i>		
"	106 and 107	Virōdhikrit, Āshāḍha, śu. 11. Tuesday, Ādi 17. Āshāḍha, śu 11, fell on Tuesday, 24th June, A.D. 1371, the solar date being Āṇi 28; but Ādi 17, also quoted in the record, fell on A.D. 1371, July 15, Tuesday, the lunar month being Śrāvaṇa, and the <i>tithi</i> śu. 3.
<i>Vira-Bhūpati-Uḍaiyar.</i>		
"	125	Śaka 1340, Viḷambi, Vṛiśchika, ba. 10, Wednesday, Hasta = A.D. 1418, November 23, Wednesday; '29; '17.
"	126	Śaka 1337, Manmatha, Miṇa, śu. 3, Monday, Āsvati = A.D. 1416, March 2, Monday; '65; '70.

C.—Principal dates from Appendices A and B to the *Annual Report* for 1933–34, calculated with the help of the *Indian Ephemeris*—cont.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
<i>VIJAYANAGARA—cont.</i>		
<i>Vijaya-Bhūpatirāya-Mahārāya 'who witnessed the elephant hunt'.</i>		
B	47	Śaka 1368, Kshaya, Tulā, ba. 10, Friday, Makhā = A.D. 1446, October 14, Friday, f.d.t. '60; f.d.n. '42.
<i>Immaḍi Narasā-Nāyaka, son of Śaḷuva Narasā-Nāyaka.</i>		
"	64	Śaka 14 ** Krōdhana, Kaṇṇakaṭaka, śu. 12, Tuesday, Mūla. Krōdhana fell in Śaka 1427 and the equivalent date would be A.D. 1505, July 12, Saturday (not Tuesday as given in the inscription.); '89; f.d.n. '42. The given details are, however, correct for the previous year viz. A.D. 1504, July 23, Tuesday; '85; '51. The cyclic year in this case was Raktākshi and not Krōdhana, as cited in the inscription.
<i>Kṛishṇadēva-Mahārāya.</i>		
"	45	Śaka 1448 (wrong), Sarvadhāri, Makara, śu. 5, Thursday, Pū[rva]m]. Sarvadhāri corresponded to Śaka 1451 and not 1448. In this year Makara, śu. 5, fell on Thursday, January 14, A.D. 1529, the nak. being Uttara-Bhādrapada, '76.
<i>Achyutadēva-Mahārāya.</i>		
"	31	Śaka 1461, Vikāri, Makara, śu. 10, Friday, Punarpūṣam. Śu. 10 and nak. Punarpūṣam cannot combine in the month of Makara. If Vikāri, was an expired year, the given details would correspond to A.D. 1541, January 7, Friday, śu. 10 '70; the nak. however being Kṛittikā which was current till '64 of the day.
"	41	Śaka 1454, Nandana, [Makara]-saṅkrānti, śu. 2, Saturday, Tiruvōṇam = A.D. 1532, December 28, Saturday; '63; '54.
"	42	Śaka 1459, Hēvilambi, Kumbha, śu. [7], Sunday, Uttirattādi Irregular. śu. 7 cannot combine with Uttirattādi in the month of Kumbha.
"	43	Śaka 1456, Jaya, Tulā, śu. 5, Monday, Uttirattādi There is some mistake in the citation of the details. (1) If the tithi is correct, the date would be A.D. 1534, October 12, Monday; '09; the nak. being Mūla, which was current till '25; (2) if the nak. is correct, then the date would be A.D. 1534, October 19, Monday; '21, the tithi being 13; '89.
"	76	Śaka 1455, Vijaya, Makara, ba amāvāsyā, Tiruvōṇam, Wednesday = A.D. 1534, January 14; '44; '89.
"	118	Śaka 1445 (mistake for 1455), Vijaya, Mēsha, śu. 10, Friday, Mrigaśīrsha. Irregular; śu 10 and nak. Mrigaśīrsha cannot combine in the month of Mēsha. On A.D. 1533, April 4, Friday, śu. 10 was current till '68, but the nak. was Āślēsha which was current till '12, after which Makhā commenced.
<i>Sadāśivadēva-Mahārāya.</i>		
"	49	Śaka 1492, Pramōdūta, Āni 17, Wednesday. = A.D. 1570, June 14, Wednesday.
"	112	Śaka (wrong for Kali) 4461 (in words), Plavaṅga, Simha, śu. 5, Tiruvōṇam. In the reign of Sadāśiva the cyclic year Plavaṅga fell in Kali 4668-(Śaka 1469) = A.D. 1547. The given details are not regular.
<i>Śrīraṅgadēva-Mahārāya.</i>		
"	78	Śaka 1448, Subhānu (wrong), Vṛiśchika, śu. 10, Monday. For Śaka 1448, the corresponding date would be A.D. 1526, November 12, Monday. The cyclic year Subhānu was Śaka 1445, and the equivalent date would be A.D. 1523, November 16, Monday. In the absence of the nakshatra, the date cannot be verified.

C.—Principal dates from Appendices A and B to the *Annual Report* for 1933-34, calculated with the help of the *Indian Ephemeris*—cont.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
VIJAYANAGARA—cont.		
<i>Veṅkaṭapatiṛāya.</i>		
A	4	Śaka 1546, Rudhirōdgārin, Mīna, śu. purnimā, Friday, Hasta, lunar eclipse = A.D. 1624, March 24, Wednesday (not Friday as given in the inscription); '72; '48; lunar eclipse.
TANJORE MAHRATHAS.		
<i>Ēkōji-Mahārāja.</i>		
"	6	Śaka 1656, Kali 4735 (wrong for 4835, expired), Rākshasa, Kārttigai 26, Hasta, Thursday, daśamī. = A.D. 1735, November 27, Thursday, (ba. 10); f.d.t. '33; f.d.n. '08.
<i>Pratāpasimha-Mahārāja.</i>		
"	5	Śaka 1680, Kali 4859, Bahudhānya, Vaiyāsi 30, Friday = A.D. 1758, June 9, Friday.
MISCELLANEOUS.		
<i>Sakalalōkachakravartin Veṅṇumaṅkoṇḍa Sambuvarāja.</i>		
B	29	Śaka 1260, 17th year, Kaṇṇi, ba. 8, Tuesday, Tiruvādirai. = A.D. 1338, September 8, Tuesday; '20; '56.
<i>Sakalalōkachakravartin Rājanārāyaṇa-Sambuvarāja.</i>		
"	32	* * * * Kaṇṇaka, [śu.] 13, Friday, Rōhiṇi. The obliterated regnal year is probably 3, referred to in No. 33 which is connected with this inscription. A.D. 1337-38 was the date of his accession, but the given details do not work out correctly for any date in A.D. 1339 or 1340.
<i>Mahāmaṇḍalēśvara Uttamachōla-Gaṅga.</i>		
"	179	4th year, Hēvilambi, Kumbha, śu. trayōdaśi, Monday, Tiruvōnam. The record is engraved in characters of the 13th century A.D. Hēvilambi would therefore correspond to either A.D. 1237-38 or A.D. 1297-98; but the details Tiruvōnam and śu. 13 cannot combine in the month of Kumbha. If śu. is a mistake for ba. the details would correspond regularly to A.D. 1298, February 10, Monday; 84; '81.
<i>Maṇḍalēśvara Annadēva-Mahārāja.</i>		
"	184	Śaka 1317, Rākshasa, (wrong), Māgha, śu. 15, Thursday. Rākshasa fell in Śaka 1297 (= A.D. 1375-6); but the details work out correctly for Śaka 1317 (i.e.) A.D. 1395, February 4, Thursday; f.d.t. 68.
<i>Vira-Pratāparudra[dēva]-Mahārāja (Gajapati).</i>		
"	185	Śaka year lost (probably 1432), Śukla, Māgha, śu. purnimā, Thursday. = A.D. 1510, January 24, Thursday; f.d.t. '08.
ANONYMOUS.		
"	21	Vijaya, Tai 4, Wednesday, (Māgha, śu. 3-in Telugu). The characters belong to the 19th century A.D.; and Vijaya, Tai 4 corresponded to Wednesday, January 15th A.D. 1834.
"	44	Śaka 1468, Durmukhi, Mīna, śu. purnimā, Monday, Hasta = A.D. 1537, March 26, Monday; '66; '22.
"	48	Śaka 1617, Kali 4796, Bhava (expired), Yuva (current), Paṅguṇi 23, Thursday = A.D. 1695, March 21, Thursday.
"	52	Śaka 1475, Paridhāvin (expired), Pramādīcha (current), Chittirai 19, Rōhiṇi, tṛitīyā, Saturday. = A.D. 1553, April 15, Saturday, (śu. 3); '99; '91.
"	157	Rudhirōdgārin, Jyēshtha, ba. 12, Wednesday = A.D. 1503, June 21, Wednesday; '10.
"	174	Śaka 1722, Raudrin, Māgha, śu. 15, Thursday = A.D. 1801, January 29, Thursday; '89.
"	186	Prajōtpatti, Vaiśākha, śu. 9, Monday. Palaeographically, the inscription may be assigned to the 18th century A.D. In this century the given details are correct for A.D. 1751, April 22, Monday; f.d.t. '05.
"	187	Śaka 1446, Tārana, Chaitra, śu. 10, Monday = A.D. 1524, March 14, Monday; f.d.t. '33.

APPENDIX D.

List of photographs taken during the year 1933-34.

Number.	District—Locality.	Description.	Size.
1306	....	Copper-plate grant No. 1 of 1931-32—Sides I b and II a.	Full.
1307	....	Copper-plate grant No. 1 of 1931-32—Side II b and Seal.	Do.
1308	....	Copper-plate grant of Dēvarāja (from a photograph received from Mr. Pissurlencar of Nova-Goa)—Sides I b and III a.	Do.
1309	....	Copper-plate grant of Dēvarāja (from a photograph received from Mr. Pissurlencar of Nova-Goa)—Sides II b and III a.	Do.
1310-1312	....	A Kōleluttu copper-plate grant received from Mr. Rama Pisharoti—in three sections.	Do.
1313	....	Three leaves from some Palm-leaf manuscripts (received from the Archaeological Commissioner, Ceylon)—Obverse.	Do.
1314	....	Three leaves from some Palm-leaf manuscripts (received from the Archaeological Commissioner, Ceylon)—Reverse.	Do.
1315	....	Twenty-two Roman gold coins of the Nandyāl Find (from plaster casts)—First batch of eleven.	Do.
1316	....	Twenty-two Roman gold coins of the Nandyāl Find (from plaster casts)—Second batch of eleven.	Do.
1317	....	Twenty-two Roman gold coins of the Nandyāl Find (from originals)—First batch of eleven.	Do.
1318	....	Twenty-two Roman gold coins of the Nandyāl Find (from originals)—Second batch of eleven.	Do.
1319	East Godavari—Kōrukonda.	View of the hill with the Lakshminarasimha temple.	Do.
1320	Do.	Lakshminarasimha temple on the hill—Scenes from the Rāmāyana—Sculptured in panels.	Do.
1321	Do.	Lakshminarasimha temple on the hill—Entrance into the Central shrine—Portrait statue of a chief (?).	Do.
1322	Do.	Lakshminarasimha temple on the hill—Entrance into the Central shrine—Portrait statue of another chief (?).	Do.
1323	Do.	Lakshminarasimha temple on the hill—Entrance into the Central shrine—Portrait statue of a third chief (?) with his wife.	Do.
1324	Do.	Pañchapāṇḍava hill—General view	Do.
1325	Do.	Panchapāṇḍava hill—Two rock-cut caves ..	Do.
1326	Do.	Panchapāṇḍava hill—Rock-cut cave (another).	Do.
1327	Do.	Panchapāṇḍava hill—Rock-cut cave (another).	Do.
1328	Do.	Panchapāṇḍava hill—Rock-cut cave (another).	Do.
1329	Kistna—Rāmi-reddipalle.	A marble pillar with Brāhmī inscription ..	Do.
1330	....	Seal of Copper-plate grant No. 7 of 1933-34 ..	Half.
1331	....	Seals of copper-plate grants Nos. 2 and 3 of 1933-34.	Do.
1332	....	Seal of copper-plate grant No. 1 of 1933-34 ..	Do.
1333	....	Seal of a copper-plate grant of Pallava Gōpālādēva (photographed for the Government Epigraphist for India)	Quarter.
1334	Chingleput—Conjeeveram.	A Pallava inscription on a slab in the Okkappi-randān-kuḷam street.	Do.
1335	....	An epitaph on a Portuguese tomb-stone at Cannanore (photographed for the Government Epigraphist for India).	Full.

HEROSTONE WITH INSCRIPTION OF CHĀLUKYA
VIKRAMĀDITYA AT ANNAVARAM-AGRAHĀRAM.



SCALE: ONE-EIGHTH.

No. 182 of 1933-34.

ARCHAIC INSCRIPTION AT BŌDANAMPĀDU



From a photograph.

C. R. K. CHARLU.

Rsc. No 1452 E'37-300.



SCALE: ONE-SIXTH.

SURVEY OF INDIA, CALCUTTA.

PART II.

The earliest inscription in the year's collection is a Brāhmī epigraph engraved on a newly found pillar at Rāmireddipalle in the Nandigama taluk of the Kistna district (No. 181). It is dated in the 6th year of the Ikhāku king Mādhariputa Sirl Vira-Purisadata. It is much damaged and seems to refer to some *pratiśṭhā* (consecration) and mentions a *navakamika* (*navakarmika*-overseer of works). Vira-Purisadata's inscriptions have already been found at Jaggayya-

Rāmireddipalle inscription of the Ikhāku king Vira-Purisadata; 6th year. pēṭa in the same district (Burgess's *Buddhist Stūpas of Amarāvati*, p. 110) dated in his 20th year, and at Nāgār-

junikonda in the Guntur district (*Epigraphia Indica*, Vol. XX, pp. 1 ff.) dated in the 6th and 18th years. At Rāmireddipalle itself, two records were copied in 1926-27, one of which (No. 217 of 1927) engraved on a broken frieze refers to the construction of a *mahāchaitya* by a native of Dakṣaṇapatha (Dakṣiṇāpatha). It appears to be of the same period as the record now copied, and it is possible that the pillar on which this inscription is engraved belonged to the *mahāchaitya* itself and that the *pratiśṭhā* mentioned therein refers to the erection of the pillar.

THE WESTERN CHALUKYAS.

2. An inscription copied by the Senior Epigraphical Assistant, Mr. G. V. Srinivasa Rao, at Annavaram-Agrahāram in the Darsi division of the Nellore

Vikramāditya I.

district (No. 183) is of special interest.

Though the inscription has been published by Messrs. Butterworth and Venugopala Chetty in *Nellore Inscriptions* (Darsi 2), the reading and the interpretation given there leave out the substance and the full importance of the record. It is interesting to notice that this epigraph is engraved on a hero-stone which bears a good representation of the hero holding a dagger (Plate I), in whose memory the monument was set up, a fact not noticed in *Nellore Inscriptions*. Another feature not found in a majority of hero-stones is that the hero in this case wears the *yajñōpavīta*. The language is early Telugu and the characters are of the Early Chālukyan type and may be assigned to the middle of the 7th century A.D. The record is slightly mutilated and states that in the reign of the illustrious Vikramāditya Mahārāja, who was born in the glorious Chālukya family, impediments having arisen to (the enjoyment of) the earlier holding (*pūrvavṛitti*) (which was) a gift of the Kāḍuvatti (i.e., the Pallava), Viddamaya 'the armour of the Brahmans' (*viprakavacha*) made and set up (a sculpture of) Annuvaya [who evidently defended his right to it and fell in the fight].

The king mentioned in the record was most probably the Western Chālukya king Vikramāditya I (A.D. 655-681), whose Talamañchi plates published in *Epigraphia Indica*, Vol. IX, p. 98, establish the fact that the king exercised sovereignty over the Nellore district. The present inscription furnishes definite proof that the king's authority prevailed over the northern parts of the district also, and is the first record of this king found so far north on the East coast. The reference to Kāḍuvatti-datti is interesting since it evidently refers to an earlier gift made in the Pallava times prior to the conquest of Vikramāditya. It may also be pointed out that the present name of the village Annavaram-Agrahāram, probably owes its origin to Annuvaya the hero of the record.

TEXT.

Proper Right Side.

- 1 Svasti [1*] Śrī-Chālukya-vamś-ōdbhava-
Śrī-Vikram[a]ditya-maha (hā)-
- 2 rājula rāṇya(jya)mpu(mbu)nan=dana
pūrvva-vṛittiki vakrambu
vachchina

Top.

- 3 Kāḍuvatti-dattiy=ācha¹

¹ The portion after this letter is broken and letters are missing. It contained probably the expression *ndra-tāraka*, etc.

Proper Left Side.

4 nd=Annuvayañ=chēsi nilpe
Viddamaya vipra-kavachambu [||]

3. A copper-plate grant secured from the Historical Research Society of Dharwar (C. P. No. 2) consists of three plates with four written sides. It is

A spurious grant of Vinayāditya. engraved in Nāgarī and the language is Sanskrit. It records a gift of the village Hodalūr in the Vāgaḍige-70 division included in the Kūṇḍichha-1000 *vishaya* to a certain Kēśavachauvēra-Bhaṭṭa of the Kannaḍānvaya by king Vinayāditya 'who had firmly established himself at Raktapura' on the northern bank of the Malāpahārī (river). The gift is said to have been made by the king on Thursday, *amāvāsyā*, in Vaiśākha in the year Kālayukta 'when 520 Śaka years had elapsed,' on the occasion of his visit to Kurunda after his coronation.

The genealogy of the king is given as follows :—Pulakēśin, his son Kirtti-varman, his elder brother Vijayāditya, his son Vikramāditya and his son Vinayāditya. This agrees with the pedigree of the king given in his spurious grant from the Bellary district (C.P. No. 3 of 1917-18) except that Vijayāditya is called here the elder brother of Kirtti-varman, while in the Bellary grant he is represented as his son. Another record of this king dated in this very year Śaka 520, Kālayukta, has also been noticed already in the *Annual Report* for 1906 (C.P. No. 12 of Appendix A and Part II, para 39). The characters of the present grant as in the other two grants noticed above are too late for the period of Vinayāditya and also the date given in it is too early for him. The language is corrupt and the orthography full of errors. Since the contents also are similar to those given in the Bellary grant, this may be said to be one of a series of spurious grants forged in the name of the king.

THE PALLAVAS.

4. An early copper-plate grant of the Pallava king Simhavarman II comes from the Nellore district (App. A, No. 1). The set consists of three plates strung together on a ring the ends of which are fastened to the bottom of a cir-

cular seal which bears the characteristic Pallava emblem of a couchant bull facing the proper left, with another figure which looks like an anchor or a boat above it (Plate II). It furnishes the ancestry of the king for three generations, viz., Viravarman, Skandavarman and Yuvamahārāja Vishnugōpa. It is dated in the 10th year of the king, in the month of Śrāvaṇa and registers the grant by him of the village Viḷavattī in Muṇḍa-rāshṭra to a certain Vishṇuśarman of the Gautama-gōtra and the Chhandōga-[śākhā] for securing long life, strength of arms and victory to the king.

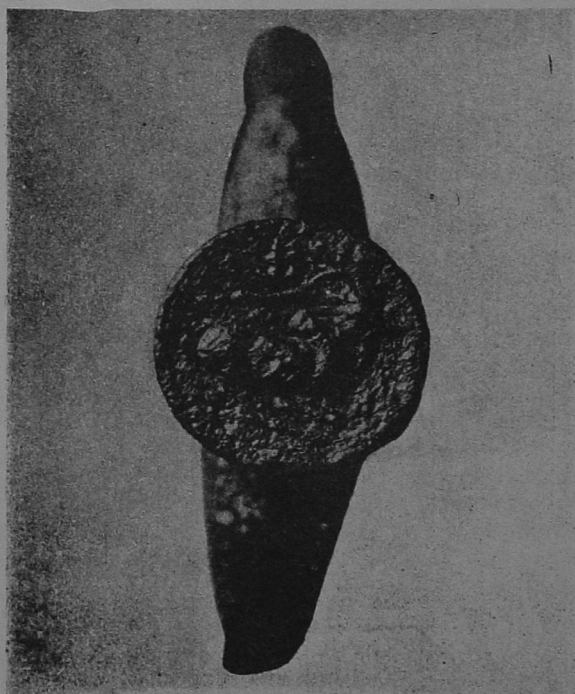
Only one stone inscription of the Pallavas was copied during the year in the Tamil districts (No. 108). It comes from Achcharavākkam in the Chingleput taluk and belongs to the reign of Nripatūṅgavarman. It registers a gift of land as *archanābhōga* to the temple of Agastīśvara.

5. An inscription of about the 9th century A.D. from Kāppalle in the Punganur taluk of the Chittoor district (No. 165) refers itself to the reign of a certain Pallō-arasa (Pallava-arasa) who was ruling the *nāḍu*. It states that while Sāte-arasa of the Vaidumba-kula was administering the village (Kāppalle) a certain Kōṇakki mobilised his followers from the three *kōṭṭas*, raided the place and carried off the cattle. On this occasion Pōrighateśūre, son of Sūraparasa, also of the Vaidumba-kula, the chief of Muttukūru, helped Sāte-arasa and rescued the cattle from the enemy. It is not known who this Pallava-arasa was. The existence of a Pallava inscription in this tract may have to be explained by supposing that during the declining days of the Pallava power, a branch of the family might have migrated northwards to these parts, and there carved out a small principality for itself.

SEAL OF COPPER PLATE GRANT (C. P. No. 7) OF THE
VALABHĪ KING KHARAGRAHA.



SEAL OF COPPER PLATE GRANT (C. P. No. 1) OF
PALLAVA SIMHAVARMAN.



We read of a certain **Paramēśvara Pallava** alla ruling over the same region (No. 173 of 1931-32), who has the *birudas*, *Samudraghōshana* and *Kaḍivāya* which were the characteristic titles of the Pallava king Nandivarman Pallavamalla, who had also the surname Paramēśvara. The characters of this Kannada inscription mentioning him, however, belong to about the 10th century A.D. and a certain Pallava Dhavaḷa who was a subordinate of Sembiyan Mahābali-Bāṇarasa (*circa* A.D. 925, *A.R.* for 1931-32, Part II para. 6) figures in this inscription also. Hence this Pallavamalla was different from and later than his namesake of the regular Pallava line, who flourished in the beginning of the 8th century A.D.

THE GANGAS.

6. A Vaṭṭeḷuttu inscription from Vēlūr in the Chengam taluk of the North Arcot district (No. 69), engraved on a hero-stone which bears the sculpture of a fighting warrior armed with a bow and arrow, is dated in the 2nd year of **Vijaya-Narasimhavarman**. It records the death of a certain Paraiyam-āḷiyār, who was in charge of Mēlvēlūr in Mikoṇṇai-nādu and who was a *śēvakar* under the Bāṇa chief Vāṇakoṇ Adiyaraiśar, in a cattle-raid against his village. Inscriptions of Vijaya-Narasimhavarman are very limited in number, though his reign appears to have extended to 24 years. Two of them dated in the 3rd and 18th years come from Kīlmutṭugūr in the North Arcot district (*Ep. Ind.*, Vol. IV, pp. 360 and 178), while a third dated in his 24th year (*Ep. Ind.*, Vol. VII, p. 22) comes from Baṅgavāḍi in the Kolar district of the Mysore State, on the borders of the North Arcot district. The use of the Vaṭṭeḷuttu script in an inscription so far north as Vēlūr in the North Arcot district is noteworthy. It is possible that this script which was peculiar to records of the Chēra kings of the West Coast and which was used under their influence though sparingly in the Coimbatore and Salem districts travelled further eastward, though it never attained to any popularity there. Two records (Nos. 211 and 212 of 1910) of the Western Gaṅga king Śrīpurusha, found in Oddappatti in the Uttangarai taluk of the Salem district bordering on the North Arcot district are also engraved in Vaṭṭeḷuttu characters. The characters of the present record may be assigned to the first half of the 9th century A.D. Since Vaṭṭeḷuttu was not employed in the Pallava records of this period and locality, it is reasonable to infer that Vijaya-Narasimha was a Gaṅga chieftain who assumed independence during the first half of the 9th century A.D., when the Pallava hold on this tract of country became weak. The figures of an elephant and a *haṁsa* both of which are characteristic Gaṅga emblems are found sculptured beneath the record of this chief at Kīlmutṭugūr. Dr. Hultzsch was therefore inclined to assign this chief to the Gaṅga family and not to the Pallava line.

THE BANAS.

7. Two epigraphs of this dynasty were copied this year from Kāppalle in the Punganur taluk of the Chittoor district (Nos. 163, 164) and both of them belong to **Śrī-Mahābali-Bāṇavidyādhara**. In No. 164 he is called **Jayamērubhūpa**, while in No. 163, a fragmentary record, this epithet of the king is partly mutilated. He is described in the former as ruling over the Vadugavaḷi-12,000

and Gaṅga-6,000 provinces. This record states that while a certain **Mahārāja** raided the village Chemmagūru for cattle-lifting, one Ponna-Pudali Maṇikamēṇṭi opposed him and died in the encounter, and that a gift of land was made in his memory. In No. 187 of 1931-32 from Kurappalle in the same taluka, it is stated that a certain Muduḍan lost his life while trying to save the cows of Pudali-Oḍeya at Palpaḍu during the Bāṇa king's hostilities against a certain Kaṇṇakkuri. As the hero of the present record has the surname Ponna-Pudali it is possible that he might be identical with or related to Pudali-Oḍeya of the Kurappalle inscription. But it is not clear who the Mahārāja was whom Ponna-Pudali opposed in the fight.

THE RASHTRAKUTAS.

8. A chief of the same name or title **Mahārāja** again figures in two undated epigraphs from the same place (Nos. 168 and 170) belonging to the **Rāshtrakūṭa** king who is specified simply by the name **Kannaradēva**. These records also mention an attack made by him on **Chemmagūru** (also called **Semmagūru**) and relate to the death of two heroes therein. One of them (No. 170) states that **Muttarasa**, a servant of **Māsarasa**, the son of **Lōkarasa**, opposed **Mahārāja** and died in the fight on his master's behalf and that his grandson **Māda-Muttarasa** endowed a *kalnādu* in his name. The other record on the second hero-stone (No. 168) states that **Māsara[yya]**, (son of) **Lōkeyara[sa]**, died while fighting against **Mahārāja**, with the help of twenty of his companions. **Māsarayya** and **Lōkeyarasa** are evidently identical with **Māsarasa** and **Lōkarasa** mentioned above.

One is tempted to identify the **Mahārāja** of these two records with his namesake of the **Bāṇa** record mentioned above, in which case we have to take **Kannaradēva** to be **Kṛishṇa II** (A.D. 877-913). This is however precluded by the alphabet of **Kannara**'s records which appear to be later than that of the epigraph of **Bāṇavidyādhara**, and by the fact that the sculptor-engraver of one of his records (No. 168) was **Vikramāditya Bahugunātēja** of **Kōyatūr** who seems to be the same as the one mentioned in No. 219 of 1931-32 of the time of **Kṛishṇa III** (A.D. 940-968) (*A.R.* for 1931-32, Part II, page 49). Besides, we do not know of any **Rāshtrakūṭa** occupation of the **Bāṇa** territory during the time of **Kṛishṇa II**.

9. Of king **Kṛishṇa III**, there is one **Tamil** record in this collection (No. 19). It is dated in the 26th year of his reign and states that the **Ūrār** of **Karuṅgāli** represented to **Muṇaippādi-Mūvēndavēlār** who was administering the *karai* in this locality, that the tax called *maṇṇrupādu* was paid formerly to god **Tiruppagavanṇururai-Mahādēva** and **Muṇaippādi-Mūvēndavēlār** ordered that the previous procedure be followed now also. Accordingly the income from this source was utilized for the supply of oil to the lamps in this temple. The drummer of the temple was also allowed one handful of fish apparently from the haul made in the tanks belonging to the temple, for which a certain royalty had to be paid to the temple.

THE CHOLAS.

10. The earliest **Chōla** inscription in the collection belongs to **Madiraikōṇḍa Parakēsarivarman**, dated in the 15th year, and it comes from **Vēlūr** situated in the border-land between the **North Arcot** and **Salem** districts (No. 66). This inscription records that a certain **Parāntaka-Pallavaraiyar** repaired the tank **Kōṭṭanilai-ēri** at **Peruvēlūr** in **Mikonṇrai-nādu** and that he constructed of stone a sluice for it. The maintenance of this tank was entrusted to **Sāttaṇ** who is described as a 'paraiyan'.

11. **Madiraikōṇḍa Rājakēsari** is represented by two inscriptions dated in the 7th and 17th years respectively (Nos. 51 and 18). The latter secured from **Chintāmaṇi** in the **Chingleput** district is important as coming from the north-ern most region of the **Chōla** dominion and it is also dated in the last year of the king. This inscription registers a gift of land, after purchase, from the assembly (*ūr*) of **Karuṅgāli**, **Kaṇḍal** and **Kaṇḍarpāgal** to the temple of **Mahādēva** at **Tiruppagavanṇururai** by **Kuṭitāṅgi Bhaṭṭālakaṇ** with the stipulation that the tenants of this land should supply annually 10 *nāli* of oil to the temple in lieu of the tax on half a house-site occupied by them. In this record of the 10th century A.D. **Chintāmaṇi** is stated to be as sacred as the **Gōkarṇa** of the **West Coast** probably because of its location on the sea coast, more or less in the same latitude as **Gōkarṇa** in the **North Kanara** district which is famous for its **Siva** temple of great sanctity. The other inscription comes from **Teṇmahādēvamaṅgalam** in the **North Arcot** district and registers a gift of land for the maintenance of a tank dug by **Sōkāraṇ** **Anṇavaṇ** **Pākkādi Karaivāyaṇ** at **Mādēvamaṅgalam**.

Another record of Rājakēsarivarman (No. 67) dated in the 16th year, which on palaeographical considerations may be assigned to Sundara-Chōla II comes from Vēlūr in the Chengam taluk of the North Arcot district. From this record it is learnt that Mikonrai-nādu which included Vēlūr also, was in the charge of Vānakōvaraiyar, whose servant Vēmbaḍi, son of Poṅgala-Tonḍaimāṇ fell while rescuing the cattle of the village. The enemy from whom Vēmbaḍi rescued the cattle is however not specified in the inscription.

12. There is only a single record (No. 83) of Pārthivēndrādhīpativarman from Śirudāvūr (Chingleput) dated in the 5th year. It records a grant of land, free of taxes, by the assembly of Narasiṅgamaṅgalam i.e., Śirudāvūr to Pādaśivaṇ Śingappuli *alias* [Tirāchchina] Āchārya for conducting, with five persons, the *Śrībali* service in the temple of Tirumērraḷi-niṇṇaru[li]ṇa-Perumāṇaḍigaḷ in the village.

13. All the inscriptions of Rājarāja I in this year's collection (Nos. 81, 86, 97 and 99) come from Śirudāvūr in the Chingleput district. These inscriptions register gifts of land and sheep for providing offerings and lamps in the temples of Bhūtīśvaram-Uḍaiyār and Tirumērraḷidēva of Paraśurāma-Viṇṇagar at Narasiṅgamaṅgalam by Pālaipāṇi of Kārimaṅgalam in Kīḷiyūr-nādu, a subdivision of Sōṇādu and by Dēvanarasīṅgaṇ of Puṇṇaivāyil in Ārvalak-kūṇṇam on the southern bank of the Kāvērī in Sōṇādu. The existence of a colony of immigrants at Śirudāvūr is noticed below (paragraph 20).

On a rock up the hill near the village Tenmahādēvamaṅgalam is engraved an inscription (No. 50) in Sanskrit verse in Grantha characters of the 11th century A.D. predicting the birth of Viṣṇu as Rājarāja and of Vākpāti, i.e., Bṛihaspati as his minister Jayanta, when, it is said, the king would survey the world and found a city in his name on the Triśūla hill. This is a reference probably to the revenue survey undertaken by Rājarāja I in his 16th year, i.e., A.D. 1010-1011. Jayanta, mentioned here, must be assumed to be an officer of the king not known hitherto. The Triśūla hill, in an offshoot of which this inscription is found, was known also as Naviramalai, where there was a temple dedicated to god 'Kāri-uṇḍi.' In the Saṅgam period, the ruler of this region was Naṇṇaṇ who is praised in *Malaipadukadāṁ*, one of the ten idylls, by Peruṅgausikaṇār.

14. Rājendra-Chōla I and Rājēndradēva are each represented by two inscriptions (Nos. 138 and 135, and 82 and 133). Of the two latter records, No. 82 from Śirudāvūr registers a gift of land by Pudali* Daṇḍaya-Kramavittaṇ, for offerings and lamp to the image of Veṇṇaikkūttālvār set up by him in the temple of Paraśurāma-viṇṇagar-Ālvār at Narasiṅgamaṅgalam in Āmūr-nādu which was a subdivision of Kalyāṇapuraṇḍasōḷākōṭṭam. The date of this record is lost but it may be mentioned that Āmūr-nādu is not stated to be a subdivision of Kalyāṇapuraṇḍasōḷākōṭṭam in the inscription at Mahābali-puram close by, dated in the 9th year (No. 54 of 1890, *South-Indian Inscriptions*, Vol. IV, No. 377).

15. A record of Rājakēsarivarman (No. 122) dated in his 6th year comes from Tiruppōrūr in the Chingleput district which is famous for its Subrahmaṇya shrine. This inscription records the provision made for offerings and a perpetual lamp to the god Subrahmaṇyadēva at Tirupporiyūr by the assembly of Kāyār *alias* Kamalanārāyaṇa-chaturvēdimaṅgalam in Āmūr-kōṭṭam, a division of Jayaṇḍasōḷa-maṇḍalam. Since this *maṇḍalam* was named after the title *Jayaṇḍaṇ* which was assumed by Rājarāja I towards the end of his reign (*S.I.I.*, Vol. II, p. 312), the Rājakēsari of this record must have been later than Rājarāja I and may be identified with Rājakēsarivarman Kulōttuṅga-Chōla I, to whose period the writing may be attributed. It may also be mentioned that there are no inscriptions in the temple earlier than those of Kulōttuṅga-Chōla I and of Vikrama-Chōla.

* Pudali appears to be a family or village name in which sense also it must be understood in paragraph 7 above.

A few records in the collection belong to Kulōttuṅga-Chōla I and they are dated from the 4th (No. 89) to his 48th year (Nos. 131 and 136). In four of these (Nos. 25, 141, 144 and 145) the villages Sōlakulasundari-*chaturvēdi-maṅgalam* and Sōlakulavalli-nallūr are mentioned, both of which must evidently have been named so after the queen Sōlakulavalliyār mentioned in No. 39 of 1921. The other royal consort mentioned along with Sōlakulavalli was Tribhuvanamuḷududaiyāl *alias* Kampādēvi (No. 45 of 1921), who figures during the latter part of the king's reign. A record from Eydaṇūr dated in the 36th year of the king (No. 144), mentions Araiyaṇ Saṅkaraṇ Tamilaṇṇēlāṇ as the king's general (*ēṇādi*). In a record from Śirudāvūr (No. 89) dated in the 4th year of the king, the donor is Kulōttuṅgaśōla Tagadūr-Nādālvāṇ. The name indicates that this person hailed from Tagadūr (Dharmapuri) in the Koṅgu country. In No. 137 from Tiruvāmūr dated in the 31st year of this king, mention is made of a donation to the image of Tirunāvukkaraiyadēva at Tiruvāmūr in Kilānmūr-nāḍu in Tirumuṇaippādi-nāḍu, a subdivision of Gaṅgai-kondaśōla-vaṇanāḍu. This Tirunāvukkaraiyar is evidently the Śaiva saint Appar, who was born at Tiruvāmūr, and whose stone image is installed in the temple of Raviśvaram-Uḍaiyār in this village.

16. Of the four inscriptions of Vikrama-Chōla (Nos. 23, 74, 121 and 123), No. 121 from Tiruppōrūr registers a gift of land free of taxes, by the assembly of Sēmbākkam *alias* Parakēsarinaḷlūr for the celebration of festivals in the temple of Subrahmaṇyadēva at Tirupporiyūr. Since there are no earlier inscriptions at Sēmbākkam, it may have been called Parakēsarinaḷlūr after Vikrama-Chōla who bore the surname Parakēsarivarman or more probably after Parāntaka I who was known as Parakēsarivarman. It is noteworthy that the contribution from Sēmbākkam for conducting the festival at Tiruppōrūr is still being continued.

17. All the inscriptions of Kulōttuṅga III in the year's collection come from Kōyampēḍu, about 6 miles from Madras, and they are dated from his 21st year (Nos. 1, 3 and 10) to the 37th year (No. 5). These records indicate that Puliūr-kōṭṭam was called Kulōttuṅgaśōla-vaṇanāḍu and that the coin *Bhujabalap-pudumāḍai* was current in this region.

THE PANDYAS.

18. The Pāṇḍya records of the year's collection (Nos. 79, 84, 85, 92, 94, 115 and 150) come mainly from the Chingleput taluk near Madras, and they are important as indicating the extent of the Pāṇḍya dominion in the Tōṇḍai-maṇḍalam region. During the last days of the Chōla power, this region became the bone of contention among the several neighbouring powers till at last Vijaya-Gaṇḍagōpāla and Kōpperuṇṅiṇḍadēva divided it between themselves, the former taking the portion to the north of Kāñchi and the latter appropriating the remaining portion to the south of it. Pāṇḍya history in this region commences from the time of Jaṭavarman Sundara-Pāṇḍya I (A.D. 1251-71) who marched through Tōṇḍai-maṇḍalam, defeated its two rulers and proceeded as far north as Nellore, where he performed the anointment of heroes and victors to commemorate his triumphant march. Jaṭavarman Sundara-Pāṇḍya styled himself 'Kanchipuravarādhīśvara' (No. 64 of 1927) and the Tōṇḍai-maṇḍalam region then came under the political influence of the Pāṇḍyas.

19. An inscription of Jaṭavarman Sundara-Pāṇḍya, (No. 94) in the present collection, mentions a person named Vallāṇaivenṇra-māṇikkam who must evidently have been named so after the achievement claimed by Jaṭavarman Vira-Pāṇḍya over Vallāṇ. The identity of this Vallāṇ has not yet been satisfactorily established. Vallāṇ might stand for Vallāla (Ballāla), the name by which the Hoysaḷas were known in the Tamil country. The Hoysaḷa

contemporaries of Jaṭavarman Vira-Pāṇḍya were Sōmēśvara and his son Rāmanātha. Jaṭavarman Sundara-Pāṇḍya (acc. A.D. 1251), a contemporary of Jaṭavarman Vira-Pāṇḍya, claims to have taken Śrīraṅgam after killing Sōmēśvara (*Ep. Ind.*, Vol. III, p. 8). Sōmēśvara's son Rāmanātha should have got back Śrīraṅgam from the Pāṇḍyas as evidenced by his inscriptions found in this place. The title of *Vallāṇai-veṇṇāṇ* assumed by Jaṭavarman Vira-Pāṇḍya might have a bearing on the Pāṇḍya-Hoysala conflicts of this period. Alternatively *Vallāṇ* might refer to Kōpperuñjīṅgaḍēva who was the ruler of the region round Chidambaram, where Jaṭavarman Vira-Pāṇḍya is stated to have anointed himself after conquering Vallāṇ. Since the astronomical details given in the present record are correct for A.D. 1311, the ruler may be identified with Jaṭavarman Sundara-Pāṇḍya III (acc. 1303 A.D.). This record also mentions Irūṅōḷar as a *mudali* of the king. The other record of Sundara-Pāṇḍya (No. 115), dated in the 9th year states that Kuḷattulāṇ Tiruvēgambamuḍaiyāṇ Sāmantappillai of Śīrukunṇam constructed of stone a temple for Tiruvirundaperumāl at Kōṭṭaivēḍu *alias* Nallanāyaka-chaturvēdimaṅgalam. There is no distinguishing epithet in the record to enable us to identify the king, but he may be Jaṭavarman Sundara-Pāṇḍya III whose inscriptions are found in this locality. Another epigraph (No. 79) dated in the 19th year records a gift of land to the temple of Rājanārāyaṇa-ṇṇagar-Emberumāṇ at Kūlppā[n*]taṇḍalam, the southern hamlet of Vānavanmāḍēvi-chaturvēdimaṅgalam for the welfare of Rājākkalṇāyaṇār. This name suggests that Rājākkalṇāyaṇār was the title of Jaṭavarman Sundara-Pāṇḍya also. It is already known that Māṇavarman Kulaśēkhara (*A.R.* for 1919, p. 100) and Jaṭavarman Vikrama-Pāṇḍya had this title (*A.R.* for 1916, p. 127). No astronomical details are given in this record, but from the high regnal year 19 and from the reference to Rājanārāyaṇa-ṇṇagar, the king may be identified with Jaṭavarman Sundara-Pāṇḍya who ascended the throne in A.D. 1318 (*Indian Ephemeris*, Vol. I, part 2, p. 81). The deity Rājanārāyaṇa-ṇṇagar-Emberumāṇ was probably named after the Śambuvārāya chief Rājanārāyaṇa (acc. A.D. 1336).

20. That there was a colony of settlers from the Pāṇḍya country at Śīrudāvūr near Tiruppōrūr, a coastal town in the Chingleput district is revealed by a record (No. 92) of Māṇavarman

Tribhuvanachakravartin Vira-Pāṇḍyaḍēva dated in his 7th year corresponding to A.D., 1341. Even as early as the 10th century A.D., there were such settlements in this village formed by immigrants from Śōḷa-maṇḍalam. In the

Colony of immigrants at Śīrudāvūr.

Tiruvāmūr, Tiruvaḍandai, Mahābalipuram and Śīrudāvūr, all on the sea coast, were great centres of commercial activity, as could be judged from the inscriptions of these places. The big temples constructed in these sandy tracts where granite is not easy to procure, and the arrangements made for the regular conduct of worship and festivals therein indicate the existence and philanthropy of a thriving mercantile population in these places during these centuries.

The present inscription registers a gift of land made to the temple of Vadugappillaiyār at Śīrudāvūr by a *Kaikkōḷa* of Madurai, east of Māḍakkulām in Pāṇḍi-maṇḍalam. The remaining two inscriptions of this king (Nos. 84 and 85) both dated in the 10th year, register the provision made for offerings to the god Paraśurāma-ṇṇagar-Emberumāṇ at Śīrudāvūr *alias* Narasiṅga-chaturvēdimaṅgalam. The latter surname is probably to be traced to the Pallava king Narasiṃhavarman.

21. There is only one inscription of Māṇavarman Tribhuvanachakravartin Kulaśēkharaḍēva in the collection (No. 15) which comes from Tittai in the Tanjore district. The astronomical details given in it work out correctly for both A.D. 1272 and A.D. 1319 (*i.e.*) for both the kings Māṇavarman Kulaśēkhara I and Māṇavarman Kulaśēkhara II. There are, however, no details in the record to help us to a definite identification of the king.

THE SAMBUVARAYAS.

22. A few records of this feudatory family were copied this year from the North Arcot district. No. 29 from Valaiyāttūr belongs to Venṛumaṅkoṇḍa Sambuvarāya and is dated in his 17th year, the last year of his reign, and the astronomical details furnished in it

Venṛumaṅkoṇḍa-Sambuvarāya.

correspond to A.D. 1338, September

8. It states that a certain Akkāli-Bhaṭṭaṇ who held the *Kanakkukkāni* (accountancy right) of the *piḍāgais* of Śivapādasēkhara-chaturvēdimāṅgalaṁ alias Valaviyārrūr in Mēyūr-nāḍu, having died without any one to succeed him in his office, his right was sold to a certain Nityakalyāṇa-Bhaṭṭaṇ Taluvakku-lainḍāṇ of Valaviyārrūr for 300 *paṇam* and that this amount was utilised for repairing the Venṛumaṅkoṇḍāṇ-maṇḍapa in the temple of god Valava-Nāyaṇār and for the maintenance of a garden (?) called Alipaḍaitāṅga ... No. 35 from Kīlminṇal is also a record dated in the 1 [6] + 1st year of this chief. It states that the village Munṇal which is also described as 'Nāyaṇār-taṅgaḷukku-vāyṭṭa Poṇṇinperumāl-ūr' was constituted into an *añjiṇāṇṇupugaliḍam* colony, and the tax leviable from the *Kaikkōlas* etc. colonising there was fixed at $\frac{1}{4}$ *paṇam* per month each on the two workers of every loom, and at $\frac{1}{8}$ *paṇam* on others (?). Other rules relating to taxes on oil-presses are not clear in the inscription. Poṇṇintambirāṇ referred to in this record as the son of Venṛumaṅkoṇḍāṇ is evidently Rājanārāyaṇa who bears this title in No. 33 from the same village.

23. Of the inscriptions of Rājanārāyaṇa-Sambuvarāya, two from Kuṭṭiyam (Nos. 32 and 33) are of interest. In No. 32 it is stated that a certain Elumbōḍaṇ Gaṅgaiyāḍi Mād[avai]yaṇ, one of

Rājanārāyaṇa Sambuvarāya.

the *agambāḍi-mudalis* of the king, who

had been commissioned to carry the bones of Venṛumaṅkoṇḍa-Sambuvarāya to Benares for consigning them to the Ganges and who had returned after performing *śrāddha* at Gayā, was granted the village Kuṭṭiyam alias Rājanārāyaṇa-

Venṛumaṅkoṇḍa-Sambuvarāya's bones con-
signed the Ganges at Benares.

nallūr, as *Gaṅgāgamaṇa-vṛitti* for his services. Venṛumaṅkoṇḍāṇ's highest regnal year being 18, equivalent to

A.D. 1339 (No. 48 of 1921), his death must have occurred after this. The date of accession of his successor Rājanārāyaṇa being A.D. 1336-37, this date would correspond to the 3rd regnal year, of the latter who had possibly been made heir-apparent during his father's life-time and reigned as a co-regent with him. From No. 33 which is a complementary record to the above and in which the order relating to the above gift is communicated to the *ūravar* of Rājanārāyaṇanallūr in Kalavaipparū, we learn that the gift was originally made by Mallināthaṇ Rājanārāyaṇa-Sambuvarāya, who is called the *annachchiyār*, (the elder brother) of the chief and that Elumbōḍaṇ Gaṅgaiyāḍi-Mādhavarāyaṇ, who had received the gift of the village, set apart 4 *vēli* of land therein for the worship, offerings etc. to the god Ēkāmbaranātha which he had consecrated in the village in the name of the chief's father (*Ayyachchiyār*) Ēkāmbaranāthaṇ Venṛumaṅkoṇḍa-Sambuvarāya. Rājanārāyaṇa-Sambuvarāya made this four *vēli* of *dēvadāna* land and $\frac{3}{4}$ *vēli* of the *tirumadaivilāgam* land tax-free from the 3rd year of his reign. Mādhavarāya appears to have got the surname 'Gaṅgaiyāḍi' in commemoration of his pilgrimage to and bath in the Ganges. Incidentally from this and other records, we also learn that Rājanārāyaṇa had the surnames Poṇṇinperumāl* (No. 35) and Udāraguṇarāmaṇ (No. 28).

24. The chief Mallinātha figures in No. 354 of 1911, a record of the 3rd year of his brother Rājanārāyaṇa

Mallinātha, brother of Rājanārāyaṇa.

but it is not clear why, though an

elder son, he did not succeed his father Venṛumaṅkoṇḍāṇ. Inscriptions dated in the regnal years of Rājanārāyaṇa-Mallinātha are also known (No. 86 of 1921 and No. 139 of 1924). Three other records of Rājanārāyaṇa (Nos. 71 to 73) belonging to the 3rd year of his reign relate that a certain Perungaruṇaip-perumāl Kāliṅgarāyaṇ, the headman of Ārpākkam in Eyir-kōṭṭam, purchased the lands in the two villages Ōsūr alias Kāliṅgarāyanallūr and Śirukul-attūr and founded an *agrahāra* comprising 86 shares granted to *bhaṭṭas* of several *gotras* and 2 shares as *dēvabhōga* to temples.

* With this may be compared his title Poṇṇintambirāṇ occurring in No. 33; see paragraph 22 above.

25. In No. 62 mention is made of some lands in a village called *Taṇinirruvenṇān-nallūr* which together with *Mādēvimaṅgalaṁ* were constituted into an asylum for the oppressed (*aṅgiṇān-pugaḷiḍam*) colonised as they were by *Seṭṭigal*, *Kaikkōlar*, *Kachchavata-vāṇigar*, *Sēṇaiyaṅgāḍi*, *Kōyilaṅgāḍi*, *Sekku-vāṇigar*, *Uraikārar* and others who were granted concessions of taxes with effect from the 3rd year of this chief's reign. It may be mentioned that 'Taṇinirruvenṇān' was a title of Vira Narasiṅga-Yāḍavarāya (No. 200 of 1903).

Taṇinirruvenṇān—title of Vira Narasiṅga-Yāḍavarāya.

Another record (No. 59) relating to the same transaction gives a full list of the taxes from which exemption was granted. It is attested by a chief called *Sōṇāḍukonḍa-Sambuvarāya*, whose surname 'who took *Sōṇāḍu*' is significant. It was probably assumed by an earlier chieftain of this family in commemoration not only of his having assumed independence of the *Chōlas*, but also of having conquered the *Chōla* country or at least a part of it. From Nos. 53 and 61 it is understood that the repairs to the shrine of the goddess *Nallānpillaipeṇṇār* in the temple of *Mādēviśvaram-uḍaiya-Nāyaṇār* having been left incomplete, certain taxes leviable by the chief on the *Seṭṭis* and *Vāṇigar* such as *kanvaṭṭavari*, *śarakuvari*, *pulugu-kaḍamai*, *śekku-kaḍamai*, *āyam*, *puduvāri* and the tax on washermen, were remitted in favour of the temple, so as to complete the work on hand.

Sōṇāḍukonḍa Sambuvarāya.

VIJAYANAGARA KINGS.

26. About 45 inscriptions in the year's collection belong to the kings of Vijayanagara and range in date between Śaka 1274 and 1546. A record of *Kampa*, son of *Bukka*, secured from a village in the *Punganur* taluk of the *Chittoor* district (No. 172) states that in Śaka 1274 *Bayakāra Allālanātha*, one of the learned men of the court of the king renovated, probably with the king's sanction, the temple of *Śelvanārāyaṇa-Perumāḷ* of the village and re-endowed it with the possession of its old property as *sarvamānya*.

Kampa II.

27. An inscription of *Virūpāksha I* dated in *Prabhava* corresponding to Śaka 1310, which comes from *Vaḍamahādēvamaṅgalaṁ* in the North Arcot district (No. 63) gives us the information that the king made a gift of the village *Murugamaṅgalaṁ* to a temple of *Subrahmaṇya* (*Mayilāḍudēvar*) built in front of the royal palace at *Paḍaiviḍu*, which shows that the latter was also a place of residence for the king. The gift to a temple of *Subrahmaṇya* and the fact that it was in front of the palace seem to have some significance, since the god is supposed to be the patron deity of the fighting classes.

Virūpāksha I.

28. Of the three epigraphs of *Bukka II*, one from *Kāppalle* in the *Punganur* taluk (No. 161) is dated in the cyclic year *Śrīmukha* corresponding to Śaka

Bukka II.

1315. It refers to him as ruler in that year, and thus pushes back his earliest date by about five years.

29. His son *Vira-Bhūpati* is represented in the collection by two inscriptions (Nos. 126 and 125) dated in Śaka 1337 and 1340 respectively, which provide a late instance of the survival of the village assemblies even under the

Vira-Bhūpati.

Vijayanagara sovereigns. They record exemptions granted by the local bodies (*Nāṭṭār* and *Ūravar*) of *Āḍaṇūr* of all the taxes due from certain hamlets, belonging to the temple or purchased by the donors on its behalf, for money received by it from the several donors, under the orders of the king's officers. *Annadāta-Uḍaiyar* figures as an officer in No. 126 and *Chaṇḍaya* in another. The former is already known to us from No. 335 of 1921 from *Tirukkōyilūr* and the latter is evidently the famous scholar *Chaṇḍapāchārya*, the author of *Prāyōgaratnamālā* (*A.S.R. for 1907-08, p. 246*).

30. An inscription of Śaka 1358 (No. 27) which falls in the reign of Dēvarāya II records the construction of a tank in the village Pulivalam by a certain Raṅgarāja, son of Aṇṇāmalai-rāja, who calls himself a Śāluva. He

Dēvarāya II.

was probably a subordinate officer under the Vijayanagara kings in charge of the North Arcot region.

31. At Tenmahādēvamaṅgalam in the North Arcot district is an inscription (No. 47) dated in Śaka 1368 which refers itself to the reign of Virapratāpa Vijaya Bhūpatirāya-Mahārāya with the title 'Gajavēṭṭai-kaṇḍaruliya'—who witnessed the elephant hunt. Other records of the same king dated in Śaka 1368 have already come to notice. Vijaya-Bhūpati is, however, not known to

Vijaya-Bhūpati.

have lived up to so late a period. On the other hand the year Śaka 1368

happens to be the last date of his son Dēvarāya II. Hence the late Mr. Krishna Sastri was inclined to take him as identical with Dēvarāya's son Mallikārjuna who should have had the surname Bhūpati since he too assumed the title 'Gajavēṭṭaikaṇḍa.' The mention in the body of the present record of an order of the king as one of Uḍaiyār Dēvarasa-Uḍaiyār may however go to show that the king was Dēvarāya II himself.

32. Śāluva Narasiṅgadēva is represented by two inscriptions (Nos. 46 and 148), one dated in Śaka 1414 and the other in the cyclic year Naḷa corresponding to Śaka 1418. The earlier of the two, which is from the North Arcot district, records the gift of the *kānippaṟru* (free-hold) right over certain lands to the community of *Kavarai-Nāyakas* headed by Mallaiyaṇ, son of Vasavaṇa-Nāyaka, probably for service rendered by them to the state.

An inscription of his son Tammayadēva-Mahārāya (No. 38) found in the

Tammayadēva-Mahārāya and his officer *Mugappāvāḍai* Rāmaya-Nāyaka.

same place as No. 46 noticed above, mentions the officer *Mugappāvāḍai*

Rāmaya-Nāyaka who has figured already in No. 357 of 1925 (dated Viḷambi = Śaka 1400) from the same district, and his agent Sevvaṇa. It is possible that this Sevvaṇa is identical with Avasaram Sevvaṇa-Nāyaka, the servant of Annamarasa, occurring in an inscription of king Narasiṃha from Brahmadēsam in the North Arcot district, which is dated in Śaka 1392 (No. 166 of 1918). *Mugappāvāḍai* Rāmaya-Nāyaka figures again in another record dated in Śaka 1427 (No. 54) in the reign of Śāluva Narasiṅgarāya-Mahārāya wherein a gift is made for his merit by his son Śāluva Narasaṃyār. *Mugappāvāḍai* probably indicates an officer or functionary who was in charge of the carpets, screens, etc., spread in the court in front of the king, and might correspond to the Master of the Court.

In another inscription from the same place (No. 64) which is of Immaḍi Narasā-Nāyaka and dated in Śaka 14[27], provision is made by a chief or officer Erama-Nāyaka, son of Vima-Rāvuttar, for the offerings of the deity Mayilāḍudēvar (already mentioned in connection with the reign of Bukka) by a *sarvamāṇya* gift of land in his *Nāyakatana-śīrmai* of Pālaiyūr.

33. From Tenmahādēvamaṅgalam come two epigraphs (Nos. 39 and 45) dated in Śaka 1443 and 1448 respectively. The former mentions Kaṇṭadēva-Mahārāyar, son of Śāluva Narasiṅgaiyadēva-Mahārāyar, as the ruling king. By Kaṇṭadēva is evidently meant Kṛṣṇadēva as there could be no other king in this tract at the period, though the family name is given indifferently in the record. The latter, which refers itself clearly to the reign of Kṛṣṇadēva-Mahā-

Kṛṣṇarāya.

rāya records a large number of improvements made to the temple of

Karaikaṇḍīśvaram-Uḍaiyār by Tipparaśar, son of Timmaraśar, during his regime and incidentally mentions a grant made (to him ?) by Vasavappa-Nāyakar-Ayyaṇ. In the *Annual Report* for 1912 (p. 75), a Timmappa-Nāyaka is mentioned as the son of Basavaṇa-Nāyaka, an officer of Viṭṭhala, and Vasavappa, the elder brother of Vaiyappa, figures as the donor of a grant for the merit of Kṛṣṇarāya in his inscription at Tiruppukkuli in the Chingleput district (No. 216 of 1916).

34. Achyutarāya is represented in the collection by ten inscriptions ranging in date from Śaka 1451 to 1461 and coming from the Chingleput and North Arcot districts. A few of them make mention of Vaiyappa-Nāyaka and record gifts made to temples either by him for the merit of the king or for his merit by others (Nos. 41, 42, 30 and 31). From No. 30 it is learnt that

Achyutarāya.

Vaiyappa (called Baiyapa-Nāyaniṅāru in the record) enjoyed the division of

Valavātūru as his *sīma*. It is probable that he was the same as Bayyappa, the father of Pedda-Kṛishṇappa-Nāyaka, who is stated in Nos. 860 and 861 of 1917 to have founded the principality of Gingee. This identification is however rendered difficult if we suppose that he was the same as the brother of Vasavappa mentioned above, since the latter is not mentioned in the list given in the two epigraphs quoted above. Again in No. 43 dated in Śaka 1456 the donor of a maṇḍapa to the temple is called Vasavaṃya-Nāyaka, son of Aḍapam Īśvara-Nāyaka while the father of Bayyappa and the grandfather of Kṛishṇappa of Gingee was Brama-Nāyaka. This Vasavappa-Nāyaka occurs again in No. 42 where he is stated to have made a gift of land in two villages Īśvarapuram and Timmāpuram to two temples for the merit of Nāyakkar Vaiyappa-Nāyakkar.

35. Of king Sadāśiva there are only two inscriptions in the collection. No. 112 from Śembākkam in the Chingleput district mentions a certain Kavaramalai

Sadāśivarāya.

Virūpāksha-Nāyaka, whose agent, a certain Peddu-Nāyaka,

makes a gift to a *maṭha*; and No. 49 from Tenmahādēvamāṅgalam records a gift made to the local temple by one Kṛishṇappa-Nāyakar-Ayyaṇ. This might be Kṛishṇappa of Gingee.

36. Of the two records of this period which do not however specifically refer themselves to the reign of Sadāśiva, one (No. 158) from the Punganur taluk (Chittoor district) dated in Śaka 1465 mentions a certain Mahāmaṇḍalēśvara Viruparāja and his son Timmarāja. The other dated in Śaka 1475 (No. 51 from the North Arcot district) records the foundation of a village in the name of Tirumalaidēva-Mahārāja (Tirumala I) by Mahāmaṇḍalēśvara Rāmarāja-Veṅkaṭappadēva-Mahārāja.

Of the later kings of Vijayanagara there are only one or two records. No. 78 from the Chingleput taluk is an inscription of Śrīraṅgadēva-Mahārāja. The date however is wrongly given as Śaka 1448. No. 105 is a fragment belonging to the time of Veṅkaṭapatirāja.

37. The latest inscription of the dynasty in the year's collection is a long copper-plate grant (C.P. No. 4) of the reign of Veṅkaṭa II. It is dated in

Veṅkaṭa II.

Śaka 1546 and mentions his subordinate (the Madura Nāyaka ruler)

Tirumalēndra (Tirumala-Nāyaka), at whose request the king made the gift of a village called Kāṭuputtūr *alias* Tirumalabhūpāla-samudram in the Trisīraḥpalli-vishaya to a number of learned Brahmins.

THE TANJORE MAHRATHAS.

38. This dynasty is represented in the year's collection by two copper-plate grants (C.P. Nos. 5 and 6) received for examination from the Collector of Tanjore. The latter is dated in Śaka 1656, Rākshasa, in the reign of Yēkōji-Mahārāja-Sāhēb. It mentions a few imaginary kings of the Vijayanagara dynasty as the paramount rulers under whom were the Nāyaka chiefs Sevvappa, Achyutappa, Raghunātha and Vijaya-Rāghava. After these, are given the names of the chiefs as follows :—

Yēkōji-Mahārāja-Sāhēb

Sahaji

Vijaya-Sarabhōji

Vijaya-Tukkōji

Yēkōji.

The inscription registers an agreement by all the merchants of *ārukarai* and the *koṭṭiyakkāras* to pay a specified quantity of paddy and rice on every *podī* of the grains brought to the market for sale, to provide for offerings during the *ardha-jāma* service in the temple of Koṅkaṇīśvara at Tañjanagara. A certain Āyam Venkōji-Paṇḍita agreed to receive the gift and to conduct the service regularly. The other grant (C.P. No. 5) which is dated in Śaka 1680, Bahudhānya, belongs to Pratāpasimha-Mahārāja who is known to have been the half-brother of Yēkōji of the above-mentioned grant. This begins with a jumble of names of the Chōla kings 'ruling over the fifty-six kingdoms' like Maksha-(Mātsya) dēśam, Māluvadēśam, Pulinda, Draviḍa, etc., after whom are mentioned the same four Nāyaka rulers as those figuring in the other record. Then follow the names of the Mahrāṭha chiefs Yēkōji, Śahaji, Śarabhōji, Tukkoji and lastly Pratāpasimha. In this year of the grant, an impost of the *magamai* (grain contribution) on the various specified articles of merchandise at rates fixed for each was collected among themselves by the merchants of Tañjāvūr and the surrounding villages, including Seṭṭis, Varttakas, Tulukkar and Lebbai, who made it over for the benefit of god Koṅkaṇīśvarasvāmin.

MISCELLANEOUS.

39. On the 4th of October 1933, I received from the Director-General of Archaeology in India a set of two copper-plates (C.P. No. 7) attached to a seal which is also inscribed. The plates are reported to have been discovered

Valabhī king Kharagraha I; his Amrēli (Baroda State) copper-plate inscription of the (Gupta) year 297. at a village called Amrēli in the Baroda State. They were forwarded originally by the Chief Engineer, Huzur Public Works Department,

Baroda State, to the Director-General. Ink-impressions of these were supplied to the Director-General and the originals were returned by me direct to the Chief Engineer.

The plates measure $13\frac{1}{2}$ inches broad and 9 inches high with two ring-holes at the top, one measuring $\frac{1}{2}$ inch and the other $\frac{3}{8}$ inch in diameter. Two rings of unequal size each passing through one of these holes hold the plates together and the bigger ring bears fixed on to it an oval seal, measuring $2\frac{1}{2}$ inches high and $1\frac{7}{8}$ inches broad. On the countersunk surface of the seal are carved in relief the figure of a seated bull with the hump facing the proper right, on a stand or pedestal indicated by two parallel lines and below it the legend "Śrī Bhaṭṭakkaḥ" exactly as in the seal of the Maliya copper-plate inscription of Mahārāja Dharasēna II of the family of the kings of Valabhī, published in Fleet's *Gupta Inscriptions*, No. 38 and plate XXIV. The present seal has been photographed (Plate II facing page 30) and a comparison of the seals will indicate a close resemblance between the two.

The charter engraved on the plates belongs to king Kharagraha I, the younger brother of Śilāditya I *alias* Dharmāditya, of the family of Valabhī kings. This is the second known record of Kharagraha I to come to notice, though the inscriptions of his predecessor Śilāditya I and his son and successor Dharasēna III are already known to epigraphy. The inscription is dated the (Gupta-Valabhī) year 297, Śrāvaṇa, śu. 8.

The characters closely resemble those of the Maliya grant of Dharasēna II, referred to above. The introductory portion of the record is damaged and so what it exactly commences with it is not possible to say. The record seems to start with a reference to Bhaṭārka, the progenitor of the family of Maitrakas, and proceeds with the description of Guhasēna as in the case of *Gupta Inscriptions*, No. 39, almost exactly in the phraseology adopted in this as well as in the Maliya inscription of Dharasēna II. In variance with the Alinā copper-plate of Śilāditya VII but in conformity with the other grants of this dynasty, the present inscription calls Kharagraha, the younger brother and not the son of his predecessor Dharasēna II. The object of the inscription is to record the gift of two wells to a Brahman whose name appears to be Gupta, the son of Brāhmaṇagupta, and who belonged to the Kauṇḍinya-gōtra and Vājasanēya-śākhā.

The *dūtaka* of the grant is Dharasēna, while the composer or writer is the Sandhivigrahādhikṛita Divirapati Vattrabhaṭṭi, who also figures in a similar capacity in several other grants and who belongs to a family of hereditary record-keepers of the Valabhī rulers, (vide *Ep. Ind.*, Vol. XXI, p. 182.) The *dūtaka* Dharasēna of our record was probably identical with Dharasēna III, the son and successor of Kharagraha.

40. Among the inscriptions copied by the Senior Epigraphical Assistant in the Nellore district is an archaic Telugu inscription in characters of about the 7th century A.D. (No. 182), which comes from Bōdanampāḍu in the Darsi Division of the district. This is already published in the *Nellore Inscriptions* (Darsi 7), but the reading and rendering of the record given there are misleading and imperfect. - It must, however, be observed that the stone bearing the epigraph has undergone mutilation since its publication in the above-said volume. A comparison of the plates (Plate I opposite to p. 29) will show that the right margin of the stone has been broken or chiselled off and the extant portion of it is wanting in a row of letters which would go a great way to make the record intelligible. The inscription is to be read from the bottom upwards as in the case of the one on the Kirātārjuna pillar at Bezvada and a few other examples from the Telugu country.

An early inscription from Darsi Division, Nellore district. As no facsimile of the second side of the stone containing the latter part of the inscription is given in the *Nellore Inscriptions*, the whole is now reproduced in plate (facing p. 29). It will be noticed that the letters on the left margin of this side which are now lost, were preserved though not read properly, when the inscription was read by Messrs. Butterworth and Venugopaul Chetty. The purport of the record is to register the gift of land made by Haṁ[guṇu]-vuḷa Dē[vaṇa] to the goddess Satī (i.e. Durgā).

TEXT. ¹

First Side.

- 1 Svasti [1*] Śrī-Satī-
- 2 ki dattī nālu-
- 3 nu vuṭṭu pa-
- 4 ndu[m]bu ādra(dla)
- 5 ba(pa)ṭṭu rājamā-
- 6 nambu Haṁgu-
- 7 [ṇu]vuḷa Dē[va]-
- 8 [ṇa] y[i]che

Second Side.

- 9 ². niki pra-³
- 10 .[rō]māmb[u]
- 11 ⁴. chchinav[ā]-
- 12 .Bhāṇa[rā]-
- 13 .vrachchi[na]-
- 14 .ru pa.
- 15 .goṭu-
- 16 [vā]ru [||*]

TRANSLATION.

Hail ! Haṁguṇuvuḷa Dēvaṇa gave as gift to the glorious (goddess) Satī (i.e. Durgā), land sowable with four *puṭṭis* and ten *tūmus* of *āḍlu* (*paspalum frumentaceum*) according to the royal measure (*rājamāna*). Whoever violates this (*gift*) will commit the sin of demolishing Bānarāsi (i.e., Benares).

[The purport of the imprecation following this is not clear].

41. An inscription copied at Guṇḍlapāḷem in the Kandukur taluk of the Nellore district (No. 185) is an important document throwing some light on the history of the country at the beginning of the 16th century A.D. The record

¹ This must be read with the help of plate..... As stated above, the inscription must be read from the bottom upwards.

² Read *ḍiniki*

³ Read *pratilōmambu*.

⁴ Read *vachchinavāru*.

has been published in *Nellore Inscriptions* (Kandukur 28), but the rendering given there does not bring out the full importance of the inscription. The epigraph has been assigned here to Śaka

Pratāparudra Gajapati and his conquest by
Krishṇadēvarāya.

1251, which reading is not justified by
the original. The portion giving the

date is damaged but the circumstances connected with the record make it difficult to assign this date to it. It is a grant of the time of the Gajapati king Pratāparudradēva Gajapatirāya-Mahārāya, who held sovereignty among other territories over Udayagiri. He bears the titles Vīra Gajapati-Gaudēśvara [Navakō]ti Karmāṭa-Kalubaragēśvara. He was the enemy of Krishṇarāya who drove him from Udayagiri as far as Koṇḍaviḍu some time before Śaka 1436. So the date of the inscription in question must correctly be taken to be Śaka 1432, which corresponded to Śukla and the details given in it i.e. Māgha, śu. pūrṇimā, Thursday, regularly correspond to A.D. 1510, January 24, Thursday. It is, therefore, evident that Krishṇarāya's conquest of the Udayagiri fort occurred only sometime after January, A.D. 1510. An inscription at Gōnugunṭa in the Ongole taluk of the Guntur district (*Nellore Inscriptions*, Ongole 46) dated Śaka 1433, Pramōdūta, Kārtika, śu. 11, Tuesday and belonging to Krishṇarāya establishes that the king's authority spread over the northern portions of the Nellore district and the southern portions of the Guntur district almost in the very year to which the Gajapati inscription belongs. Krishṇarāya's conquest of this part of the country must have happened sometime between 24th January, A.D. 1510 and 15th October of the same year. Incidentally we learn from the Gajapati epigraph that the *simā* of Kandukūru comprised 130 villages at this period.

42. No. 65 from Nāraṇakuppam in the Chengam taluk (South Arcot District) is dated in the cyclic year
Hoysaḷa-Ballāḷa (III). Vikrama and in the 53rd year of Vīra-

Vallāḷadēva, who was perhaps identical with the Hoysaḷa king Vīra-Ballāḷa III who held sway in this region with Tiruvaṇṇāmalai as his provincial capital. As this king was crowned in about A.D. 1292 and was killed in A.D. 1342 by the Sultan of Madura, he enjoyed a reign of only 50 years. But as the cyclic year Vikrama quoted in the record corresponded to A.D. 1340 and actually fell in the reign of this king, it is possible that the regnal year, if correct was calculated from the date of his nomination to the throne during the life-time of his father.

43. The Yādavarāya chiefs were subordinates of the Chōḷa kings Kulōt-
tuṅga III and Rājarāja III and the
Śrīraṅganātha-Yādavarāya. Pāṇḍya Jaṭavarman Sundara-Pāṇḍya

and then became semi-independent chiefs ruling over portions of the Chingleput, North Arcot and South Arcot districts. Of this family we have only one record in this year's collection (No. 2) from Kōyambēdu in the Saidapet taluk of the Chingleput district. It belongs to the 16th year of Śrīraṅganātha-Yādavarāya. From other records of this chieftain copied elsewhere, we know that he ruled for nearly 24 years (*Report on Tirupati Inscriptions*, p. 123). As he was presumably a successor of Tiruvēṅkaṭanātha-Yādavarāya and as his Tiruvorriyūr record (No. 242 of 1912) is dated in his 16th year which corresponded to the cyclic year Khara, it is probable that the date of his accession was 1336-37 A.D. He was therefore a contemporary of Rājanārāyaṇa-Sambuvarāya and of Hoysaḷa Ballāḷa III during his closing years.

44. One inscription (No. 179) from Kolattūru in the Punganur taluk of

Mahāmaṇḍalēśvara Uttama-Chōḷa-Gaṅgadēva. the Chittoor district is dated in the
4th year of a certain Mahāmaṇḍa-

lēśvara Uttama-Chōḷa-Gaṅgadēva. The characters in which this record is engraved are attributable to the 13th century A.D., and the astronomical details given in it, with a slight emendation, give the English equivalent A.D. 1298, February 10. Though this chief has not been given the usual Western Gaṅga titles such as Gaṅgakulōdbhava, Kuvalālapura-paramēśvara, etc., he appears to belong to the same family as Amarābharaṇa Śiyagaṅga, the contemporary of Kulōttuṅga III and patron of Pavanandi (Bhavanandi), the author

of the Tamil grammatical work *Nannūl*. A few records attributable to him are found in the Kolar district and his territory must have comprised the adjoining Punganur taluk also; where the present inscription and another, No. 211 of 1931-32, have been copied. In the present record he is stated to have remitted certain taxes on the *tirumadaivilāgam* of the temple of god *Vaḍuganāraṇa-Perumāl* which had been consecrated by a certain *Kāvalambākkilār*. In No. 131 of 1903 from Tiruchchunai in the Melur taluk of the Madura district, dated in the 13 + 14th year of Tribhuvanachakravartin Kulaśēkhara, i.e., Jaṭavarman Kulaśēkhara I (*circa* A.D. 1217) figures a certain individual who is styled *Pillaiyār Uttamaśōlagangāṇ alias Uttamanāyakaṇ* of Gaṅgapāḍi *alias* *Jayaṅgonḍaśōla-maṇḍalam* residing in Eripadainallūr in Duvarāpati-nāḍu in Pāṇḍi-maṇḍalam. He was probably different from this Gaṅga chieftain.

45. Two other records in Tamil from the same taluk (Nos. 159 and 162) bring to light the names of some local chiefs ruling over parts of this taluk,

Two *rājapatis* of Puda-nāḍu.

such as *Śakkidēva-Maṇḍalika* and his son *Varaṅuṇapperumāl alias Pulla-*

dēva-Maṇḍalika, the *rājapatis* of Puda-nāḍu in *Nigariliśōla-maṇḍalam* about Śaka 1154. These *rājapatis* very probably corresponded to the *rājādhyakshas* of other epigraphs.

46. An inscription from Vēlūr (No. 68) is of some interest as it states that a certain *Kālīmaṇ* pursued the robbers, who had abducted his brother's daughter and though he succeeded in rescuing her from their hands, himself died as a result of the encounter. The characters of the record belong to the 13th century A.D.

47. There is a single record (No. 155) of *Kṛṣṇnarāja-Vodeya* in the present collection dated in Śaka 1681

Kṛṣṇnarāja-Vodeya of Mysore.

(A.D. 1759-60) from *Ammāpālaiyam*

in the Salem district. This epigraph which is stated to be a copy of a copper-plate grant records the gift of money by *Haidar Ali* paid into the royal treasury, in exchange for which the king granted lands in *Ammāpālaiyam* and other villages to *Akāvalla-Sāhēbu* for the maintenance of the *daraga* and its *fakirs*. It may be pointed out here that in the same year and for the same charity *Haidar Ali* made similar donations, for which the king made over the villages of *Bingipura* in the *Bengālūru-sthala* and *Mōgehalli* in *Chennapattara-sthala* to *Atavala Shāh* or *Akala Shah* (*Ep. Carn.*, Vol. IX, *Anekal taluk*, No. 90, and *Channapatna taluk*, No. 32). This *Atavala-Shāh* or *Akala-Shah* who is said to be performing the '*fakir dharma*' is evidently identical with *Akāvalla-Sāhēbu* of the present inscription.

48. A few records of the *Suguṭūru* Chiefs who were ruling over *Punganur*

The *Suguṭūru* Chiefs.

in the *Chittoor* district in the 18th and 19th centuries A.D. have also been

copied (Nos. 174, 176 and 177). From these records and from the copper-plate grants of these chiefs secured last year, their genealogy may be made out as follows :—

Immaḍi-Chikkarāya of *Suguṭūru* who belonged to the *Sadāśiva-gōtra*
(Śaka 1598-C.P. No. 4 of 1932-33).

Mummaḍi-Chikarāya m. Nāṇjammaṇi, daughter of *Līṅgaṇṇa-Gaṇṇivāru* of *Burakūru*.

Immaḍi Chikarāya m. Dēvarammaṇi, daughter of *Vulapāṭi Raṅge-Gaṇṇivāru*
(Śaka 1648-C.P. No. 2 of 1932-33; Śaka 1670 and 1675: donor in Nos. 176 and 177-C.P. No. 5 of 1932-33).

Mummaḍi-Chikarāya (Śaka 1722-C.P. No. 6 of 1932-33: donor in No. 174, and Śaka 1725-C.P. No. 3 of 1932-33).

APPENDIX E.

List of Stone Inscriptions in the Bombay-Karnatak copied during the year 1933-34.

Inscriptions copied at the following places of the Bombay-Karnatak during the year 1933-34 are registered in this Appendix.

Serial number.	District.	Taluk.	Village.	Number in the Appendix.
1	Dharwar	Bankapur	Bankāpūr	1 to 14
2	Do.	Do.	Bannikop	15 and 16
3	Do.	Ranebennur	Byāḍgi	17 to 19
4	Do.	Hirekerur	Kāginelli	20 to 31
5	Do.	Hubli	Siraguppi	32 to 35
6	Do.	Do.	Yaraguppi	36
7	Do.	Haveri	Bammankatti	37 to 39
8	Do.	Do.	Belvagi	40
9	Do.	Do.	Bijjūr	41
10	Do.	Do.	Galaganāth	42 to 46
11	Do.	Do.	Halēritti	47
12	Do.	Do.	Hattimattūr	48
13	Do.	Do.	Hosahalli	49 and 50
14	Do.	Do.	Kaḍkōl	51 to 53
15	Do.	Do.	Keṅgonḍa	54 to 56
16	Do.	Do.	Kōnantambige	57 and 58
17	Do.	Do.	Maṇūr	59
18	Do.	Do.	Nīralgi	60 and 61
19	Do.	Nargund Petha	Chikka-Nargund	62
20	Do.	Do.	Daṇḍāpūr	63 to 65
21	Do.	Do.	Konnūr	66 to 68
22	Do.	Do.	Mūganūr	69
23	Do.	Do.	Nargund (Kasba)	70 to 72
24	Do.	Do.	Sanḍhāl	73
25	Do.	Do.	Sōmāpūr	74 to 77
26	Do.	Ranebennur	Asuṇḍi	78 to 80
27	Do.	Do.	Chandāpūr	81
28	Do.	Do.	Channāpūr	82
29	Do.	Do.	Guḍadānvēri	83 to 85
30	Do.	Do.	Guḍgūr	86 and 87
31	Do.	Do.	Hannāpūr	88
32	Do.	Do.	Honnatti	89 to 93
33	Do.	Do.	Hūlibhālī	94 to 103
34	Do.	Do.	Hullatti	104
35	Do.	Do.	Kajri	105
36	Do.	Do.	Maidūr	106
37	Do.	Do.	Mōṭebennūr	107 to 114
38	Do.	Do.	Nukāpūr	115
39	Do.	Do.	Rānēbennūr	116 to 118
40	Bijapur	Bijapur	Arjunagi	119
41	Do.	Do.	Bābānagar	120
42	Do.	Do.	Bellubbi	121
43	Do.	Do.	Bijāpūr	122 to 165
44	Do.	Do.	Bijjargi	166
45	Do.	Do.	Dēvarageppūr	167 and 168
46	Do.	Do.	Honwāḍ	169
47	Do.	Do.	Kākhāṇḍki	170 to 172
48	Do.	Do.	Kaṇnūr	173 to 177
49	Do.	Do.	Kārjōl	178 to 180
50	Do.	Do.	Kumaṭhe	181 to 182
51	Do.	Do.	Niḍōpi	183 to 186

NOTE.—This appendix is paged in continuation of Appendix D to the Annual Report for 1932-33—Stone inscriptions of the Bombay-Karnatak copied during the year 1932-33.

APPENDIX E.

Stone inscriptions in the Bombay-Karnatak copied during the year 1933-34.

[Prepared by Mr. R. S. Panchamukhi, M.A.]

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
DHARWAR DISTRICT.						
BANKAPUR TALUK.						
1	Bankāpūr.—On a pillar set up in the Government Cattle-breeding Farm.	Vijaya-nagara.	Harihara, son of Bukka ..	....	Kannada ..	Unfinished. Refers to Mādhava-mantrin as the governor of the Male country and his subordinate Harihara <i>alias</i> Hariyappa, a son of Kaṇṇa-nripa, who was born in the family of Māda.
2	On a slab lying in front of the Government Farm Office.	Kadamba ..	Mahāmaṇḍalēśvara Kirtidēva-rasa.	2nd year of Kaḷachur-ya Niśsaṅkamalla (Saṅkama) dēva, Viṣṇubhin, Āśādhā, Śu. ashtamī, Monday, [Vyati]pāta, saṅkrānti.	Do. ..	Registers a <i>sthalā-vṛtti</i> gift of the village Gāvūṇḍavalli in the <i>kampana</i> of thirty (villages) included in [Hā]nuṅgal-500, made by the king to the <i>āchārya</i> Vimalaśakti of the Kāḷāmukha lineage for worship and feeding charities in the temple of Nagarēśvaradēva at Bankāpura. Stops abruptly without specifying the boundaries. The donee is described as a <i>Shāḍakshara-mantra-siddha</i> .
3	On another slab lying in the same place.	Western Chālukya.	Trailōkyamalladēva	Śaka 984, Śubhakṛit, Bhādrapada, amāvāsyā, Sunday.	Do. ..	Registers a gift of certain taxes made with the permission of Mahāmaṇḍalēśvara Tōyilādēva of the Kadamba family who was governing Banavāsī-12,000 and Pānuṅgal-500, by Paḍavaḷa Bīrayya in conjunction with the <i>Perggaḍe</i> Ālinayya, Śridharayya, etc., to the servants and the <i>nakaras</i> of the temple of Indrēśvara (?) whom Varuṇaśiva-Paṇḍita, the <i>Rājaguru</i> of Bhuvanaikamalladēva was administering the Twelve villages for the temple of Indrēśvaradēva at Bankāpura.
4	On the same slab	Kadamba ..	Mahāmaṇḍalēśvara Kirtidēva-rasa.	....	Do. ..	Registers a gift of garden-tolls (<i>tōṇṭa-sūka</i>) made by the king, Kāḷaladēvi and Mahāpradhāna Kumāra Mallarasa at the request of Malliyaru-Daṇḍanāyaka, the <i>Sūka-verggade</i> of Hānuṅgal-500 province, to Śivaśakti-Paṇḍita, son of Sōmarāvula-Paṇḍitadēva for the benefit of the temple of Indrēśvaradēva at the capital town Bankāpura in Banavāsī-nāḍu.
5	On a stone set up in the same place.	..	....	Śaka 915, Vijaya, Jyēṣṭhā, Śu. 3, Friday.	Do. ..	Mutilated and damaged. Refers to Śōbhana-rasa as the governor of Banavāse, Bāsavura and the Two Six-hundred provinces.
6	On a stone built into the left wall of the southern entrance into the central shrine of the Nagarēśvara temple.	Kadamba ..	....	....	Do. ..	Stops abruptly with the prologue of a Kadamba chief.
7	On another stone built into the same wall.	..	....	....	Do. ..	Verses in praise of the hero Rāmana-Siṅga who overcame powerful elephants.
8	On the left pillar at the entrance into the central shrine of the same temple.	Western Chālukya.	Tribhuvanamalladēva	Chālukya-Vikrama year 45, Śubhakṛit, Pushya, ba. amāvāsyā, Sunday, Vyati-pāta, saṅkrānti, solar eclipse	Do. ..	Registers a gift of land and house at Sēmbūr made by Holla-Gāvūṇḍa, Sēnabōva Blāskarayya, Śivarāsi-Paṇḍita, and others to Chandrabhūṣaṇa-Paṇḍita, the <i>āchārya</i> of the Nagarēśvara temple at Bankāpura, for the feeding of ascetics in the temple. Refers to Tailadēva.

B. K. No 32 of 1833-34.

PLATE III.

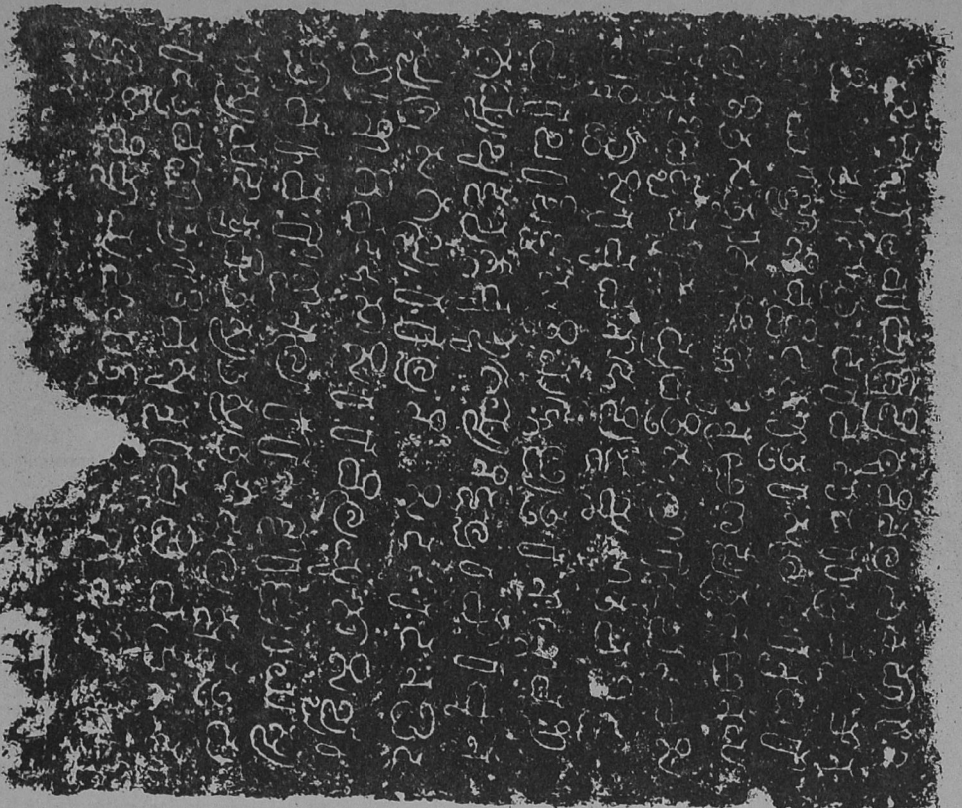
INSCRIPTION OF SĒNDRAKA (?)
VANASATTI-ARASA AT SIRUGUPPI.



SCALE : ONE-SIXTH.

B. K. No. 17 of 1833-34.

INSCRIPTION OF RĀSHṬRAKUTĀ AKĀLAVARSHA AT BYĀḌGI.



C. B. K. CHAUDH.
Rec. No. 1432 E37-300.

SCALE : ONE-SIXTH.

SURVEY OF INDIA, CALCUTTA.

13	9	On the right pillar in the same place.	Do.	....	Chālukya-Bhūlōka-malla year 1[2], Piṅgala. Mārgaśira, śu. 13, Sunday, Uttarāyana-saṅk-rānti, Vyatipāta.	Do.	..	Registers a gift of land and house made by certain individuals to Chandrabhūṣaṇa-Paṇḍita-dēva, the āchārya of the Nakaśēvara temple at Baṅkāpura for the feeding of ascetics in the temple. Gives a <i>prastāvi</i> of Tailadēva also like the above record.
	10	On the same pillar	Do.	....	Chālukya-Bhūlōka-malla year 1[2], Piṅgala, Pushya, amāvāsyā, Monday, solar eclipse, Vyatipāta.	Do.	..	Records a gift of paddy field made by Bamma-Gāvūṇḍa of Kiriya-Baṅkāpura to Chandrabhūṣaṇa-Paṇḍita-dēva for offerings in the temple of Nagarēśvaradēva at Baṅkāpura.
	11	Do.	Do.	....	Chālukya-Tribhuvanamalla year [2], Śrīmukha, Vaiśākha, amāvāsyā, Vyatipāta.	Do.	..	States that Daṇḍanāyaka Dā[ka]ra granted permission to Heggade Mahādēvaṇṇa for collecting the artisan tax and endowed it to Chandrabhūṣaṇadēva, the āchārya of the Nakharēśvara temple for a perpetual lamp in it.
	12	On a hero-stone standing in survey No. 2 of Aṅkada-khaṇa, a suburb of Baṅkāpūr.	Do.	Tribhuvanamalla-dēva	Chālukya-Vikrama year 13, Śukla, Phālguna, śu. 5, Sunday.	Do.	..	Records the death of Mārasīṅga-Nāyaka in a raid on the capital town of Baṅkāpura by the weavers (<i>paṭṭagāra</i>) when Mahāmaṇḍalēśvara Kaliyammaraśa was governing the Hānuṅgal-500 province. Baṅkāpura is styled as Poḷal-paṭṭaṇam.
	13	On a stone leaning against the front wall of the Basavaṇṇa temple at Sahazar, a suburb of Baṅkāpūr.	..	....	Śaka 13[9]9, Durmukhi, Kārttika, ba. 5	Do.	..	Records that Bā[ba]li (Bāhubali ?)-Nāyakiti constructed a well with steps to the west of Aṅkadakhana at Baṅkāpura for the merit of her deceased daughter Dēmar[asi].
	14	On a stone set up against the front wall of the Dēsāyi-maṭha.	..	....	Śaka 1[5]65, Svabhānu, Jyēṣṭha, śu. 1.	Do.	..	States that the residents of Bhadrāpura had vacated the village on account of the fines imposed on them and that Dēsāyi Bullappa, the <i>Gauḍa</i> of Bhadrāpura repopulated it. Records the gift of land made by the king (?) to Bullappa in token of this service.
	15	Bannikop.—On a slab lying in front of the temple of Bhūma (called Bhīmanaguḍi).	Western Chālukya.	Bhūlōkamalladēva	Chālukya-Bhūlōka (mistake for Vikrama) year 55, Sādhāraṇa, Kārttika, ba. chaturdaśi, Monday.	Do.	..	Registers a gift of land made by Daṇḍanāyaka. Holakēśi-dēva to Amritarāśi-Paṇḍita for the benefit of the temple of Bhīmeśvaradēva at Banniyūru-tirtha.
	16	On a stone set up against the back wall of the Kaḷamma temple.	Do.	Vijayāditya-Bhaṭāra .. ..	....	Kannāḍa (archaic)	..	States that a certain . . . [Pa]gaṇa built a temple and installed (in it) the god Nandiśvara and endowed the temple with land, while Banniyūr was governed by the <i>Mahājanas</i> .
	RANEBENNUR TALUK.							
	17	Byāḍgi.—On a slab set up in the temple of Siddhēśvara.	Rāshtrakūṭa	Akālavarsha	Śaka 823 (in words), Durmati.	Do.	..	Registers a gift of taxes (?) made by Piṭṭamma when Lōkaṭe was governing Banavāsi—12,000 and states that the stone was set up by Asagabbe, mother of Niṭṭallara Māramma when Chikkambara Bijja was the <i>Nāḷgāmūṇḍa</i> of Sattiyalga—70 and Budda was the <i>Gāvūṇḍa</i> of the village (See Plate III).
	18	On a broken hero-stone lying in the temple of Virabhadra.	..	....	....	Do.	..	Records the death of Sōvagauḍa in a cattle-raid at Bēḍage.
	19	On another hero-stone lying in the same temple.	Yādava (?)	Vira Siṅgaṇadēva	Sarvadhārin, Vai..., Sunday.	Kannāḍa	..	Mutilated and damaged. Records the death of a hero in a raid on Kuñchūru. Mentions a <i>Koṅkaṇabhayaṅkara</i> and the village Bhēḍage.

APPENDIX E.

Stone inscriptions in the Bombay-Karnatak copied during the year 1939-40.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	REMARKS.
NORTH KANARA DISTRICT.						
SIRSI TALUK.						
1	Bakkaḷ. —Broken slab in the compound of the Satyanāthēśvara temple.	..	....	Śalivāhana Śaka.... Amgirasa, Bhādra, śu. 4.	Kannada . .	Indifferently written; seems to record some gifts in money.
2	Hero-stone in the <i>danada bayalu</i> . .	..	....	..	Do. . .	Badly damaged and worn out. In characters of about the 13th century A. D. Seems to mention Siṃgha.
3	Hero-stone (No. I) set up in the compound of the Satyanāthēśvara temple.	Kadamba	Tailamadēva . ....	...., Bhādrapada, bahula daśami, Thursday.	Do. . .	Badly damaged and worn out. Mentions the god Gōkarna-Mahābala and <i>paṭṭamahādēvi</i> Lajiyādēvi. Seems to record the gift of some money in memory of a warrior who died in a fight. Mentions also Durgādēvi and Kāmādēvi. These were perhaps his wives.
4	Another hero-stone (No. II) at the same place.	Do. . . .	Lost . . ....	...., Pīṃgaḷa, dīpavāḷige (dīpavāḷige), amāvāse.	Do. . .	Partly broken and damaged. In characters of about the 12th century A. D. Mentions a <i>Mahāmaṇḍalēśvara</i> who was a worshipper of the god Mahābala of Gōkarna and seems to record the death of Mēdagaudana Bivarasa of Bakkana in the battle at Punije. Mentions <i>Pradhāna</i> Sāntaveggaḍe Bommagaḍa, the younger brother of Mēdagauda and Banavase Bairōja.
5	Barūr. —Hero-stone (No. I) set up in the village.	..	....	Paridhāvi . . .	Do. . .	Badly damaged and worn out. The characters belong to about the 12th century A. D. Refers to the 'Guttiya-rājya' and one Masanayanāyaka's son (name lost) who probably died in a battle.
6	Another hero-stone (No. II) at the same place.	..	....	Vikāri	Do. . .	Badly damaged and worn out. In characters of about the 13th century A. D. Purport not clear.
7	Another hero-stone (No. III) at the same place.	..	....	Śaka 1[3]87, Vyaya, Phāḷguṇa, ba. 5, Tuesday.	Do. . .	Damaged and partly worn out. Seems to refer to the requisition of Kaleya-Daṃṇāyaka, son of Sātiya-Daṃṇāyaka to Chandragutti. Seems to mention some Aḷuva-Mahā-prabhu (name not clear).
8	Bāḷehaḷḷi. —Māsti stone in a lawn .	..	....	..	Do. . .	Damaged and worn out. In characters of about the 17th century A. D. Mentions Biragaḍa of Bāḷeyahaḷḷi.
9	Chalgar. —Rock in the bed of a ravine in the forest.	..	....	Rākshasa, Chaitra, śu. 1.	Do. . .	In characters of about the 18th century A. D. Mentions the stone-cutter (<i>kalakutuka</i>) Dēvaya.
10	Hero-stone lying in the same forest .	..	....	Śaka Samvat 1400, Vikāri, Pushya, śu. 2.	Do. . .	Indifferently written and damaged. Seems to record the death of a follower of Aṇasappa-Nāyaka. Refers to Belu-gols.

28	On the belt of a sculptured pillar built into the right wall of the tomb of Śrī-Bhaṇḍārikērisvāmin in front of the shrine of Ādikēśava.	..	....	....	Do.	Describes the heroic qualities of Dānavinōda Vairī-Nārāyaṇa Leṅkamaśaṇa Āḍityavarma and registers the construction of a pillar by him in the <i>baśadi</i> of the Kāpūr-gaṇa and the Mēśa-pāśhāṇa-gachchha.
29	On a stone lying in front of the temple of Basavaṇṇa.	..	....	....	Nāgari in Kannada.	States that this is the private property (<i>svāsthi</i>) of Bhīmāchārya, son of Kaṭṭi Śrinivāsāchārya of Kāginelli.
30	On a hero-stone standing on the bund of the tank called Kāginellikere.	..	....	Chālukya-Vikrama year 70, Krōdhana, Bhādrapada, ba. [14], Monday.	Kannada	Damaged. Seems to record the gift of certain incomes made to the children of the servant of Bāchanna who died in a fight, by the several householders of the village, at the instance of Kēti-Ṣeṭṭi of Ka[ke]re.
31	On another hero-stone standing in the same place.	..	....	Chālukya-Vikrama year [6]0, Rākhaśa, Chaitra, śu. 2, Monday.	..	Records the death of Ekkaṭiga Rājanna, the younger brother of Malleya-Nāyaka of Jidigūru on the occasion of the siege of the village Hāhanūr by Mahāmaṇḍalēśvara Bittiyarasa.
HUBLI TALUK.						
32	Siruguppi.—On a stone lying near the temple of Huḍēda Hanumān.	Sēndraka (?)	Vāpasatti-arasa	.. ..	Kannada	In characters of the 6th-7th century A.D. Refers to the administration of Siriguppe by the king's son. Mentions Kundasatti-arasa and Sirī-Vakkatakaṇa-dēvi (?) (See Plate III facing p. 119.)
33	On a stone leaning against the back wall of the temple of Kiṭṭada-Hanumān.	..	....	....	Do.	In characters of about the 8th century A.D. Mentions Paraśurāma-leṅka and a certain Indra.
34	On a stone lying in the village chāvaḍi.	..	....	....	Do.	In characters of the 13th century A.D. States that this Brahmapuri was established by Daṇḍanāyaka Nāgarasa, son of Sōḍēva of Ayyāvole. Below the inscription is a carving of the Vāmanāvatāra holding the umbrella.
35	On a slab lying in the same place	Western Chālukya.	Tribhuvanamalladēva	.. ..	Do.	Much damaged. Praises Siriguppe in Belvala-dēśa. Refers to the One Hundred <i>Mahājanas</i> of the place and the learned body of Thirty-four, who were well-versed in the several Vēdas, śāstras, etc. Refers also to the temple of Traipurushadēva of the locality. Seems to register a gift of land made to the temple of Viṣṇu, for offerings, repairs, etc.
36	Yaraguppi.—On a slab built into the left wall of the temple of Nārāyaṇadēva.	Do.	Āhavamalladēva	.. ..	Do.	Registers a gift of land made by the Two-Hundred Gāvundas of Ereguppe. Sixty <i>vokkals</i> and the <i>Paṭṭa-gāra-samaya</i> , the Uroḍēya Nākarasa and <i>Mannēya</i> Indrakēsiyarasa for the benefit of the well called <i>arabāvi</i> constructed by Kēsimayya-prabhu when Mahāmaṇḍalēśvara Mārarasa was administering the Two Six-hundred districts.
HAVERI TALUK.						
37	Bammarkaṭṭi.—On a hero-stone standing in Survey No. 122.	..	....	....	Kannada (verse).	In characters of the 11th century A.D. Records that Kēti, the son-in-law of Nāga-Ṣeṭṭi, constructed a big tank to the west of Negeyūr and states that he was pierced to death by thieves while he was escorting his wives to a distant village. This stone was consequently set up by his mother Kaṇkabbe and others at Bambadi (?).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	DHARWAR DISTRICT—cont. HAVERI TALUK—cont. Bammankatti—cont.					
38	On a slab standing near the above.	Western Chālukya.	Tribhuvanamalla Virasōmśa-varadēva.	(Lost)	Kannaḍa ..	Badly damaged. Seems to record a gift of land (?) made for the renovation, etc., of a temple (name lost) by Mahāmaṇḍalēśvara Vira-Vikramādityadēva in conjunction with [Mahā]pradhana Dāsamarasa, Sandhivigrahi Bammīyanna, Tantrapāla Viṭṭayya and Daṇḍanāyaka Kōśavādēva in the presence of Rājaguru Kalyāṇadēva at the capital city Guttola, when Daṇḍanāyaka Bammadēvarasa was governing all the countries in Kuntala-dēśa. Incidentally praises the family of the Guttamaṇḍalēśvara of Banavase Twelve Thousand.
39	On a stone standing near the honḍa.	..	....	Tārāṇa ..	Do. ..	In modern characters. States that this is the mānya (land) of Liṅgaṇa, son of Sūrapa, probably the <i>Syānabhōga</i> (accountant) of Bommanakatti.
40	Belvagi.—On a hero-stone standing in the temple of Kalamēśvara.	Yādava ..	Kandaradēva	Ānanda, Pushya, śu. puṇṇami, Monday, Makara-saṅkramaṇa.	Do. ..	Damaged. Seems to record the death of a hero in a fight. Refers to Sarvadikkari (Sarvādhikāri ?) [Chāṇ]ḍiṣetti and the temple of Kalidēva.
41	Bijjūr.—On a stone standing in Survey No. 36.	[Rāshṭra-kūṭa.]	.... risha .. ..	....	Do. ..	In characters of the 10th century A.D. Badly damaged and mutilated. Seems to record a gift of land. Mentions Bijjūr and Banavāsi-12,000. Seems also to refer to a local Chālukī chief.
42	Galaganāth.—On a slab set up in the temple of Galagēśvara.	Western Chālukya.	Tribhuvanamalladēva ..	Chālukya - Vikrama year, 5 (in words). Raudra, Jyēṣṭha, amāvāsyā, Sunday, saṅkrānti, solar eclipse.	Do. ..	Damaged. Registers the renewal of the gift (<i>Punar-datti</i>) of (the village) Pulluni in Belhūge-70 made to the temple of Galagēśvara by Mahāmaṇḍalēśvara Channarsa who was governing Belhūge-70, the Thirty-six (division) Pannirppalli, Kondavati and the country from Abalige-nādu to Hayve, from his capital at Banavase-kōṭe, under Yuvarāja Trailōkyamalla Vira-Nolamba Pallava Permānadi Jayasīṅghadēva, the king's brother. Describes the conquests of the Chōla, Lāla and other kings achieved by Vira-Nolamba.
43	On another slab standing in the same temple.	Do.	Do. ..	Chālukya - Vikrama year, 3, Siddhārthin, Chaitra, śu. puṇṇame, Sunday, saṅkrānti.	Do. ..	Records the gift of thirty <i>gadyāṇas</i> made by Mokari Bammayya, the subordinate of Vira-Nolamba for constructing a <i>maṇḍapa</i> in the temple of Galagēśvara at Phalluni-tirtha for the merit of his mother Jōgi-yabbe, when Trailōkyamalla Vira-Nolamba Pallava Permānadi was governing the Two Six-hundreds, Banavāsi-12,000, Sāntāṭige-1,000, etc.
44	On a third slab standing in the same temple.	Do.	Jagadēkamalladēva .. ..	....	Do. ..	Badly damaged. Refers to a chief entitled "the Lord of Banavāsi-pura" and his subordinate Ta[nivāga]dēva and mentions (the god) Galagēśvaradēva.
45	On a broken stone lying in the same place.	Do.	Trailōkyamalladēva	Śaka 977....	Do. ..	Badly damaged and mutilated. Refers to a Mahāmaṇḍalēśvara who is called "the Lord of Banavāsi-pura" and was the governor of Belkade-12, etc. Incidentally mentions Mayūravarma.

46	On a broken stone built into the bund called <i>sthāpane</i> of the Verda river in front of the Gaḷagēśvara temple.	..	....	....	Do.	..	In characters of about the 10th century A.D. Badly damaged and effaced. Mentions Kadamba and refers to the capture of the Tippēra fort in Gaṅga-maṇḍala and the defeat of one [Bha]lla or [Cha]lla. Incidentally refers to the killing of a tiger in a fight.
47	Halēritti.—On a pillar lying near the village gate.	Rāshṭra-kūṭa.	Nityavarsha bha.	Nirupamavalla.	Śaka 850, Sarva...., Paushya, śu. daśami, Thursday, saṅkrānti.	Do.	-- Damaged and worn out. Registers a gift of [gōsaha]sra to a chief (name lost) in the presence of the <i>Mahājanas</i> of Nareyaṅgallu when <i>Mahāsāmanta</i> Baṅkeya of the Chalakētana family was governing Banavase-nādu and his son-in-law (?) Bāri-Siṅgayya was administering Kereyūru. At the top is carved the relief figure of a <i>kalāṣa</i> as in some Rāshṭrakūṭa inscriptions.		
48	Hattimattūr.—On a broken stone built into a wall (inside) of the backyard of the house of Sōmana Gauda Dyāvana Gauda	..	....	....	Do.	--	Damaged. Records the gift of land made by the Uroḍeya and the <i>Mahājanas</i> of Hattiyamattavūra, to the potter Mādava.
49	Hosahalli.—On a hero-stone standing in front of the temple of Hanumān.	..	....	....	Do.	..	Damaged. In characters of the 11th century A.D. Seems to record the death of Paḍeḷaḷa Ereyamma in a fight and a gift of land made to his memory.
50	On another hero-stone standing in the same place.	Yādava	..	Kandhara	..	..	3rd year, Kīlaka, Mārgaśira, ba. 15, Monday.
51	Kaṇḱol.—On a stone standing in front of the temple of Hanumān.	..	....	....	Do.	..	Records the death by <i>saṃādhi</i> of Chāṇḍi-Gaudī, wife of Sāvanta Siriyama-Gauda of Kaḍakola, a lay disciple of Padmasēna-Bhāṭṭāraka of the Mūla-saṅgha and registers the grant of land made to a <i>basadi</i> by the several <i>gaudas</i> and the people of the place.
52	On a hero-stone standing in front of the temple of Kallēśvara.	..	....	....	Do.	..	Records the death of Mallappa in a fight. Characters belong to the 14th century A.D.
53	On a broken slab lying in the same temple.	Yādava	..	Si[ṅgaṇa]	..	..	Lost
54	Keṅgaṇḍa.—On a slab set up near the temple of Kallēśvara.	Gutta	..	Mahāmaṇḍalēśvara varasa.	Jōyidē-	Chālukya-Vikrama year 102, Viḷarbin, Pushya, śu. tadige, Sunday, Uttarāyana-saṅkrānti, Vyatipāta.	Do.	.. Records the gift of land made by Prabhu Dāsa-Gāvunḍa and his son Hariyama-Gāvunḍa of Honugali for the benefit of the temple of Mūlathāna-Mallikārjunadēva of the village after washing the feet of Kariya Dharmarāsi-Paṇḍita, the <i>āchārya</i> of the temple. Also registers gifts of tolls, etc., to the same temple. The king is stated to be ruling Beluhuge—70 and Banavāsi—12,000 and is entitled 'Pāṭalipuravarādhīśvara' and 'the obtainer of the boon from the god Mahākālā of Ujjeni'.	
55	On a hero-stone set up near the same temple.	Yādava	..	Kandhara	13th year, Kālayukta, Vaiśākha, śu. 3, Sunday.	Do.	.. Records the death of Kēṭōja, son of Kammāra (blacksmith) Bondhūja during the attack of Honugali by <i>Manneya</i> Jōyidēva when Sarvādhikāri Chāṇḍi-Setṭi and Paramaviśvāsi Rāghava-Nāyaka were administering the village.
56	On a stone standing in a garden to the east of the village.	Śaka 1702, Śarvarin, Vaiśākha, ba. 10.	Do.	..	Registers the grant of the <i>Sānabhōvike</i> privileges of Keṅgaṇḍa in Kāginele-mahāl made after receiving 300 <i>varāhas</i> as <i>najura</i> (<i>nazar</i>) by Bāhadar Hanumanta Gauda, the Dēsāyi of Guttaḷa.	

E. Stone inscriptions in the Bombay-Karnatak copied during the year 1933-34—*cont.*

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SOUTH INDIAN EPICRAPHY

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
DHARWAR DISTRICT—<i>cont.</i>						
HAVSRI TALUK—<i>cont.</i>						
57	Kōṇantambige.—On a broken stone standing near a well on the bank of the Verdā river.	....	....	Śaka 995, Pramā-dīcha, Chaitra, śu. punnāma, lunar colipā,, saṅkrānti, Vyatipāta.	Kannada ..	Damaged with beginning broken and lost. Registers a gift of land made to Chandrabharapa-Paṇḍita by Śaṅka-Gāvūṇḍa of the Kōṣiga family who was the <i>Gāvūṇḍa</i> of Kōṇantammuge for the benefit of the temple of Tirthada Saṅkṣēvaradēva built by him in the village and of the maṭha attached to it.
58	On two pieces of a fragmentary slab lying in the temple of Kalamśēvara.	Western Chālukya.	Jayasinhadēva .. ..	....	Do. ..	Fragment giving only the portion relating to the description of a chief called "the lord of Banavāsipura" is preserved.
59	Maṇḍr.—On a slab standing near the temple of Hanumān.	Do. ..	Do. ..	Lost	Do. ..	Badly damaged. Refers to a chief called "the lord of Banavāsipura" and mentions Kannarasa, who was the son of Mahādēva, Bichugadēva, and was entitled <i>Sattigana-chaṭṭa</i> . At the bottom of the inscription are some elaborate carvings of which noteworthy is the figure of a seated elephant offering obeisance before a deity.
60	Nirāgi.—On a stone standing in the temple of Hanumān.	....	....	....	Do. ..	States that this is the Vāmana-mudra (boundary) stone between Gutṭaja and Lakṣmīśēvara. In characters of the 18th century A.D.
61	On a broken slab lying in the ruined fort.	Western Chālukya.	Pratāpachakravartin Jagadē-kamalladēva.	10th year, Prabhava, Pushya, śu. 13, Thursday, Uttarāyana-saṅkramana, Vyatipāta.	Do. ..	Registers a gift of land made by Nāḷprabhu Malla-Gāvūṇḍa of Nāḷige in Beluhuge to the temple of Mallinātha-Jinēśvara constructed by him in the village. Malla-Gāvūṇḍa is stated to be of the fourth caste. Mentions also the Digambara-Jaina teacher Haripandīdēva of the Mūla-saṅgha, Sūrastha-gaṇa and Chitra-kūṭa-gachchha.
NARGUND PETTA.						
62	Chikka-Nargund.—On a stone standing in the Basavēśvara temple.	....	....	Rudhirōdgārin, Pushya, ba. 14.	Do. ..	In characters of the 14th century A.D. Much damaged. Mentions Nargundā, Paragipura-Basavanna and a <i>Mūruyāgaragandā</i> .
63	Danḍāpūr.—On a stone standing near the well called Vajagina-bhāvi.	Rāshtrakūṭa	Prabhūtavaraha	Śaka 840 (in words), Pramāthin. Pausa, Makara-saṅkramana.	Do. (verse).	Registers a gift of land and of money incomes on marriages, etc., made by Mannivōḍaṅga at the instance of Dhōra and by the Brāhmanas of the village for the benefit of the tank called Perḡgere or Kaṇṇamagere. The inscription is stated to have been written by Ravināga-Bhaṭṭa and engraved by Śrīvijaya at the instance of the Two hundred and twenty (<i>Mahājanas</i> ? of the village).
64	On a slab lying near the Jumma masjid.	Western Chālukya.	Tribhuvanamalladēva	Kālayukta, Pushya, Uttarāyana-saṅkramana.	Do. (verse and prose).	Damaged. Registers a gift of land made by Sāyimaṇḍya for the benefit of the <i>satra</i> (feeding house) maintained by him at Nargunda when Trailōkyamalla Virā-Nolamba Pallava Permāṇaḍi Jayasinhadēva was governing the two Six hundred districts, Banavāsi—12,000 and other countries. Also registers gift of money for the same <i>satra</i> by his brother Dēvaṇḍya. The charity was left in charge of the Fifty-five (members) of Paḍuvagēri of Nargunda. Registers also the gift of certain utensils, etc., made to the Sun-god (<i>Arka</i>) of the Mūlasthāna temple at Nargunda.

65	On the same slab	Do.	Do.	Chālukya-Vikrama year 3, Kālayukta, Pushya, Uttarā- yana, Vyatipāta, Sunday.	Kannada.	Registers a <i>sarvamānya</i> gift of land as <i>bhattavritti</i> made by Chālukya Virā-Nolambārāja at the request of the chief officers of the <i>nādu</i> , the Brāhmanas of Paḍuvagēri of the <i>Mahāgrahāra</i> Narugunda and the Twenty-two (members) of the <i>nādu</i> .
66	Konṇūr.—On a broken stone lying in the Hirē-maṭha.	Vijaya- nagara.	[Sadās]ivarāya	[Plava]ṅga, Jyēsh- tha, ba. 5,....	Do.	Damaged. Seems to register a remission of tax (?) made by the king, Rāmarāja, Timmarāja and other chiefs as <i>sarvamānya</i> to the barbers [Tim]mōja, Koṇḍōja and Bhadrōja of Konṇūru.
67	On a stone built into the ceiling of the front gate-way in the Paramēśvara temple.	Western Chālukya.	Bhuvanaikamalladēva .. .. .	....	Do.	Beginning lost and bottom built in. Describes Maṇḍa- lika Lakshma-nripa, his brother-in-law Mahāsāmanta Māla-nripa who was the <i>gajasāhana</i> of the Chālukya king and the latter's son Muṭṭabhūpa. Mentions kings Jayasimhadēva and Ahavamalla under whom Mālappa served. Lakshmaṇa is stated to have taken part in the wars against the Gūrjara, Chēra, Chōla and other kings.
68	On a slab set up in the same temple.	Rāshṭra- kūṭa.	Amōghavaraha .. .. .	....	Do.	In characters of the 11th century A.D. Published in <i>Epigraphia Indica</i> Vol. VI, pp. 25 ff.
69	Mūganūr.—On a stone lying near the Basavanna temple.	....	....	....	Kannada Nāgarī.	in Very indistinct. Seems to mention some <i>Sōmayājina</i> .
70	Nargund (Kasba).—On a slab built into a wall of the raṅga- maṇḍapa in the Saṅkaralinga temple.	Western Chālukya.	Bhūlōkamalladēva	13th year, Kāla- yukta, Vaiśākha, pūṇame, Monday, lunar eclipse.	Kannada	Registers a gift of gold out of the <i>siddhāya</i> tax made to the temple of Dhavala-Saṅkaradēva at the agraḥāra village Narugunda by the general Rudradēvarasa of the Kaundinya-gōtra who was governing Kolanūr.—30, Bennedadi-70 and several villages in Belvala, at the instance of his father-in-law Daṇḍanāyaka Mahādēva- rasa who was administering Belvala-300 and Hulgere- 300. The grant was made in the presence of the 220 <i>Mahājanas</i> of the great agraḥāra village Piriya-Naru- gunda. Also registers a gift of the village Arahatti in Bennedadi-70 made to the same temple by Daṇḍa- nāyaka Mahādēvarasa.
71	On another slab built into the same maṇḍapa.	Do.	Trailōkyamalladēva .. .. .	....	Do.	Seems to record that a certain Echi-Setti secured a <i>mānya</i> land from the Brāhmanas of the village on account of his great devotion to them and to the god Saṅkaradēva of the village.
72	On a slab standing in front of the Jōḍu-Hanumān temple.	Do.	Pratāpachakravartin Jagadē- kamalladēva 'ruling from Kalyāna'.	10th year, Prabhava, Śrāvana, amā- vāsyā, [Push- ya]-nakshatra, Vya- tipāta, saṅkrānti.	Do.	Damaged. Registers the gift of land made to the god Kīrti-Nārāyaṇadēva by [Lakshmi]nārāyaṇa-Bhaṭṭa after buying it from the <i>Mahājanas</i> of Piriya Naru- gunda. Seems to register also gifts of land made to the god Saṅkaradēva.
73	Saṅkdhāl.—On a stone built into the platform of the temple of Hanumān.	Vijaya- nagara.	Mahāmaṇḍalēśvara Sadāsiva- rāja and Rāmarāja.	....	Do.	Records the gift of a <i>sarvamānya</i> (land) to Timmōja and the remission of taxes in favour of Rāmōja of Saṅkha- dala made by the kings.
74	Sōmāpūr.—On a beam in the temple of Hanumān.	..	....	Śaka 1690, Sarva- dhārin, Vaiśākha, su. 13, Friday, Uttara (?).	Sanskrit Nāgarī.	in States that the image of Hanumān was installed at Sōmāpura by Dēvarāya, who was a devotee of (god) Narasimha.
75	On a slab lying in the same temple.	Western Chālukya.	Tribhuvanamalladēva	Chālukya-Vikrama year 5, Raudra, Mārgasīra, pūṇ- ame, Sunday, lunar eclipse.	Kannada	Registers a <i>sarvanamānya</i> gift of land made by Maṇḍe- yara[sa], the <i>rāyabhāri</i> (ambassador) of the Yuvarāja Virā-Nolambādhirāja having purchased the same from the Thirty-five <i>Mahājanas</i> of Paḍuvagēri belonging to the <i>Mahāgrahāra</i> village Narugunda.
76	On the same slab .. .. .	..	....	Chālukya-Vikrama year 27, Chitra- bhānu, Jyēshtha, pūṇame, Sunday.	Do.	Registers a gift of certain tolls and incomes made for the benefit of the tank Mardegere, by the Thirty-five <i>Mahājanas</i> of Mekkegēri.

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1933-34—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	DHARWAR DISTRICT—cont. NARGUND PETHA—cont. Sōmāpūr—cont.					
77	On a slab built into the front wall of the Basavaṇṇa temple.	Western Chālukya.	Bhuvanaikamalladēva ..	Śaka 99 [6], Ānanda, Pushya, śu. 5, Wednesday, Uttarāyana.	Kannaḍa ..	Damaged. Seems to register a gift of land made to a <i>satra</i> and a <i>Jaina basadi</i> by a member of the <i>Ṣeṭṭi</i> community.
	RANEENNUR TALUK.					
78	Asuṇḍi.—On a slab set up against the front wall of the Kallēśvara temple.	Do. ..	Do. ..	Śaka 996, Ānanda, Uttarāyana-saṅk-rānti, Sunday, amāvāsya, Vyatipāta.	Do. ..	Registers a gift of land made to Sōvarāśi-Paṇḍita for the benefit of the temple of Kalidēvasvāmin of Paṣuṇḍi by Bira-Gāvūṇḍa who was the <i>Gāvūṇḍa</i> of the village when Mahāsāmanta Gōyimarasa was the <i>Nārggāvūṇḍa</i> of Sattalige-70 and Mahāmaṇḍalēśvara Udayāditya Gaṅga-Permaḍidēva who was entitled 'lord of Kuvalālapura' and 'lord of Nandagiri' was governing the Banavāsi—12,000, and Sattalige—1,000 provinces. Also registers a grant of land at Kadirmidi to the same temple by Gōvimarasa.
79	On another slab set up in the same place.	Do. ..	Pratāpachakravartin [Jagadēkamalla]dēva.	5th year, Rudhirōd-gārin, Vaiśākha, śu 13, <i>brīḍigakahayam</i> (?), Vyatipāta.	Do. ..	Records the grant of certain taxes and tolls made at the command of Mahāpradhāna Dēvaraya, the <i>Dandānāyaka</i> of the <i>Hejṇūka</i> and <i>Vaḍḍarāvūla</i> taxes of Banavāsi—12,000 by the Customs Officer Aditya-Nāyaka, Bikimayya, Bittimayya and Bammadēva to Brahmasiṅgi-Paṇḍita, for the benefit of the temple of Kalidēvasvāmin at Hasuṇḍi when Mahāpradhāna Sēnādhipati Kannaḍa-sandhivigrahi Hiriya-Dandānāyaka Paṭṭasāhaṇi Bammadēvayya was the governor of the Banavāsi—12,000 province.
80	On a third slab set up in the same place.	Do. ..	Bhūlōkamalladēva "ruling at the <i>rājadhāni</i> Jayantipura."	.... Pushya, ba. 5, Sunday, Uttarāyana-saṅkramaṇa, Vyatipāta.	Do. ..	Partly damaged. Registers the gift of lands made by Barma-Gāvūṇḍa for the benefit of the god Kalidēvasvāmin of Paṣuṇḍi, into the hands of Brahmasiṅgi-Paṇḍitadēva. Mahāsāmanta Bamarasa was then ruling over Sattalige [Seventy] etc.
81	Chandāpūr.—On a stone standing in front of the house of Hanumanta-gauḍa Patil.	..	....	Dhātu, Kārttika, śu. 13.	Do. ..	In characters of the 18th century A.D. Registers the grant of land at Chandapraḍa (Chandāpura) as <i>jūdi-mānya</i> made by Bāhadūr Chikkapagaḍa, the <i>Dēśāyi</i> of Gutṭala to Jakkappa, son of Pūjāri Puṭṭappa of Guḍugūr, in Honnatti (division), at the request of the latter, under certain conditions (specified).
82	Channāpūr.—On a stone standing near the ruined fort.	..	Tipu Sulatana Bādasāha (Tippu Sultan).	Parābhava, Mārgaśira.	Do. ..	Registers the gift of the village Chennāpura included in Rānebennūr (division) as <i>sarvamānya inām</i> after receiving ninety <i>varāhas</i> , to the local <i>jūdidār</i> (name not clear). At the top are engraved the figures of the Sun and the Crescent with some Urdu letters between them.
83	Guḍadānvēri.—On a hero-stone set up against the front wall of the temple of Kallēśvara.	Yādava ..	Kannaradēva ..	[1]st year, Parābhava, Mārgaśira, śu., daśami, Sunday.	Do. ..	Mutilated. Seems to record the death of a hero in a fight. Mentions Kēśava-Rāhuta and Rāya-Rāhuta-Khaṇḍeya-rāya].

84	On a beam on the top of the second entrance into the central shrine of the same temple.	..	....	....	Śaka 1104, Śubha-krit, Mārgaśīra, śu. paurṇamīyā, Thursday, lunar eclipse, Uttarāyana-saṅkrānti, Vyatipāta.	Do.	..	Registers the gift of tolls made at the command of Daṇḍanāyaka Mallugiddēvarasa for the benefit of the temples of Mallikārjunadēva of Ālūru and of Yōgēśvaradēva of Brahmapuri by Nāgarasa, the <i>Sunkaver-gaḍe</i> of Banavase—12,000 and his brother Dāvarasa who were administering from their <i>nelevidu</i> at Hāvari. Also records similar gifts of tolls made by Sōvarasa, the <i>Sunkaver-gaḍe</i> of Beluhuge—70, Honnavatti—12, Bidirahalli—12, Chinnavuru—12 and Sattalige—70, at the instance of Mahāmaṇḍalēśvara Jōyidēvarasa and by Vāsudēva-Daṇḍanāyaka and Nāraṇa-Daṇḍanāyaka.
85	On a slab set up in front of the same temple.	Kalachurya	..	..	Śaka 110[4], Śubha-krit, Mārgaśīra, śu. paurṇamī, Thursday, lunar eclipse, Uttarāyana-saṅkrānti, Vyatipāta.	Do.	..	Damaged. Registers the gift of land made by the king's subordinate Vikramādityadēva, for the benefit of the temple of Mallikārjunadēva at Ālūru, into the hands of Sōmēśvara-Paṇḍita.
86	Gudgūr.—On a pillar standing in Survey No. 39.	..	....	....	....	Do. (archaic)	..	Damaged. In characters of the 9th century A.D. Seems to record the death of a certain Aneya-Setṭi.
87	On a second pillar standing in the same place.	..	....	....	....	Do.	..	Damaged. Mentions Rājasī[nḡa] as the ruler of Punnamanti.
88	Hannāpūr.—On a stone standing near the temple of Chaṇḍavva.	Vijayanagara.	..	..	Śaka 145[2] (in words), Sarvajit, Vaiśākha, śu. 10.	Kannada	..	Records the gift of the village Chikkamādāpura made by the king's subordinate Immaḍi Yellappa-Oḍeya to his nurse (<i>dāyi</i>).
89	Honnatti.—On a slab set up behind the temple of Rāmaliṅga.	Western Chālukya.	..	..	Chālukya-Vikrama year 48, Śōbhakrit, Māgha, amāvāsya, Sunday, saṅkrānti, Vyatipāta, solar eclipse.	Do.	..	Records a gift of land, house-site and oil made, with the consent of the Two Hundred <i>Mahājanas</i> and the Uroḍeya of the <i>anādi-agrahāra</i> village Ponnnavarti, by Dēkaṇṇa and Nākaṇṇa, the ministers of the Gutta chief Mahāmaṇḍalēśvara Jōmadēva, who was governing the Ponnnavarti—12, Beluhuge—70 and Beṇṇevūr—12 divisions, with his capital at Guttavolal, to the temple of Chāmēśvara built by them at the village. The gift was entrusted to Brahmarāśi-Jiya the <i>āchārya</i> of the temple.
90	On a stone set up behind the same temple.	Rāshṭra-kūṭa.	..	..	....	Do.	..	Records the gift of land made by the Nālgāmuṇḍa Āchanna, Pālayya and Bāsayya to the temple [of Rāmaliṅga ?] when Lōkaṭṭe was governing Banavāsī—12,000 and his son Kali-Viṭṭa was administering Punnnavanti—12.
91	On a pillar standing in the same temple.	Gutta	..	..	Plavaṅga, Kārttika, śu. paurṇamī, Monday, Vyatipāta.	Do.	..	Registers gifts of land, house-sites and toll-incomes made by the king in conjunction with the <i>praje</i> , to the temple of Rājēśvaradēva constructed in the premises of the temple of Chāmēśvara at Honnavati, by Tipparasa at the command of Mahāpradhāna Bichi-Setṭi, who also made some gifts to the god.
92	On a pillar in the temple of Nārāyaṇadēva.	..	....	....	....	Sanskrit	in	A verse in praise of god Hari.
93	On a slab lying in the same temple.	Hoyasa	..	..	7th year, Piṅgaḷa, Pushya, śu. 9, Sunday, Uttarāyana-saṅkrānti, Vyatipāta.	Nāgarī. Kannada	..	Registers a gift of an oil-mill and (house)-site made by Daṇḍanāyaka Rājādhyaksha Dāvaṇṇa to the temple of Kēśavadēva at Honnavatti.
94	Hūlhalli.—On a hero-stone standing near the temple of Rāmaliṅga.	..	....	....	....	Do. (archaic)	..	In characters of the 9th century A.D. Records the death of Balmaḷohha.
95	On a stone standing in the same place.	Rāshṭra-kūṭa.	..	..	Ja[gattuṅga]	Do.	..	Damaged. Seems to register gifts of land, etc., made by Bichohara Konḷammālu (?) and others when Rājāditya was governing Banavāsī—12,000 and [Siri]yara Māraṇ was the Gāmuṇḍa.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
DHARWAR DISTRICT—cont.						
RANEENNUR TALUK—cont.						
Höllhalli—cont.						
96	On a second stone standing in the same place.	..	....	..	Kannada (archaic).	Records the gift of a <i>gōśāsa</i> and the erection of a <i>mēnti</i> , after all other gifts had been made, by Ponna-Māra, etc.
97	On a third stone standing in the same place.	..	....	..	Do.	Records the gift of land and <i>gōśāsa</i> made by Muḷkādara Māra at Pullalla.
98	On a pillar standing in the same place.	..	....	..	Do.	Seems to record the gift of land and the erection of a <i>mēnti</i> by Mārammana Puḍāru (T) when Mokkea was administering the <i>nāḍu</i> .
99	On a slab standing against the front wall of the temple of Rāmaliṅga.	Kaḷachurya	Āhavamalladēva	Śaka 1104 (in words and figures), Śubhakrit, Mārgaśīra, śu. paurṇamī, Monday, lunar eclipse, Vyatipāta.	Kannada ..	Praises at length the valour of the king's subordinate Mahāmaṇḍalēśvara Vikramādityadēva and registers the grant of land made to the god Rāmēśvaradēva by the Nālprabhu Sāmanta Kēta-Gāvūṇḍa. The gift was made into the hands of Kalyāṇasākti-Paṇḍita.
100	On a pillar in the temple of Kallēśvara.	..	....	Śaka 1215, Vijaya, [Mārga]śīra, śu. 5, Thursday.	Do. ..	Damaged and worn out. Seems to record the gifts of tolls and oil for the lamps in the temple (name lost), made by Śuṅkādhikāri Viṭṭharasa, the Setṭis and all the <i>prajes</i> , during the regime of [Mahā]pradhāna Sarvādhikāri Paraśu....
101	On a hero-stone standing near the same temple.	Gutta ..	Mahāmaṇḍalēśvara Jōyidēva ..	..	Do. ..	Completely effaced after the king's name.
102	On a hero-stone standing in front of the Virabhadra temple.	..	....	Śaka 11[08], Parābhava, Kārttika, ba. 5, Monday.	Do. ..	Damaged. Seems to record the death of Chikkagavūḍa of Jiduganḍu and the erection of the memorial stone [by his relatives].
103	On a slab set up in front of the same temple.	Western Chālukya.	Pratāpachakravartin Jagadēkamalladēva.	6th year, Rudhirōd-gārin, Śrāvaṇa, puṇṇame, Monday, lunar eclipse, saṅkrānti, Vyatipāta.	Do. ..	Damaged. Registers the grant of land made for the benefit of the temple of Svayambhu Kalidēvasvāmin of Ulivalli, by Kēśava-Nāyaka, younger brother of Balli-Gāvūṇḍa when Mahāpradhāna Baidēvayya was governing Banavāsi—12,000. Also records gifts of tolls made to the same temple by the toll-officers Tikkimayya, Bīṭimayya and Bammaṇayya.
104	Hullatti.—On a slab standing in front of the temple of Kallēśvara.	Do.	Sōmēśvaradēva	4th year (in figure and words), Parābhava, Mārgaśīra, śu. paurṇamī, Monday, lunar eclipse, saṅkrānti, Vyatipāta.	Do. ..	Records the gift of land made by Mahāmaṇḍalēśvara Vikramāditya, his wife Sōvaladēvi and Kāla-Gāvūṇḍa for the benefit of the temple of Kalidēvasvāmin at Hulleya Hosavūru. The grant was made into the hands of Iśvara-Paṇḍita.
105	Kajri.—On a stone lying near the temple of Kallēśvara.	..	....	Nandana, Māgha, ba. 30, Monday, solar eclipse.	Do. ..	Damaged. Records the gift of land made by the <i>prajes</i> of Honnavatti to Chavūḍappa, son of Saṅkapa of the Agastya-gōtra, belonging to Navibale. The figure of Vāmana is carved at the top of the stone.
106	Maldūr.—On a slab leaning against the front wall of the temple of Kallēśvara.	Kaḷachurya	Āhavamalladēva	Śaka 1104, Śubhakrit, Mārgaśīra, śu. paurṇamī, Thursday, lunar eclipse, Uttarāyana-saṅkrānti, Vyatipāta.	Do. ..	Records the gifts of land made to Chandramauli-Paṇḍita, for the benefit of the temple of Mūlasthāna-Kalidēva and for the tank of Chāviṣeṭṭi (at Gudigēri) by Mahāmaṇḍalēśvara Kumāra Vira-Vikramādityadēva, Sasaṅga-Daṇḍanāyaka, Kāma-Gāvūṇḍa of Gudigēri and the Sixty Tenants of the village.

107	Mōṣebennūr.—On a fragment of a slab standing in the Public Works Department bungalow.	..	....	..	Do.	..	Mutilated. Seems to record a gift of land made for the worship, etc., of a god (name lost).	
108	On a slab set up against the front wall of the temple of Kattala Mallappa.	..	....	Saumya, Chaitra, śu. 10, Thursday.	Do.	..	In characters of the 13th century A.D. States that this is the (tomb)-stone of the <i>nishidige</i> of Bāchi-ṣeṭṭi, son of Bommi-ṣeṭṭi of Savaṇa, a lay-disciple of Jinachandra-dēva. Invokes the protection of Chandranāthasvāmin.	
109	On a broken slab set up in front of the temple of Bhujāṅgadēva.	Western Chālukya.	[Bhuvanaika]malladēva	..	Lost	Do.	Damaged fragment. Mentions Mahāmaṇḍalēśvara Lakshma[ra]sa who bears several epithets.	
110	On a stone lying near the village <i>chāvadi</i>.	..	....	Durmukhi, Jyēshṭha, śu. [6].	Do.	..	Records the construction of a <i>dharmaśāle</i> at Mōṭana-Binnūru by a certain Malapa.	
111	On a broken stone lying in Mādaragēri.	..	....	..	Do. (archaic).	..	Badly worn out. In characters of the 9th century A.D. Seems to record a gift of land to a <i>basadi</i> . Mentions Chandranandi-Bhaṭṭāra and Pallivalla. States that the record was the <i>kaṛaṇa</i> (composition) of Kuṇḍamayya, the <i>śenabōva</i> of Indara Piṭṭamma.	
112	On a hero-stone built into the wall of the house of Banatappa Komaṭar.	Yādava	Simhanadēva	.. ..	Sarvadhārin, Bhādrapada, śu. pañchamī, [Saturday].	Kannāḍa	..	Badly damaged. Records the death of Jakka in a fracas relating to the boundary between the villages Bennevūru and Malavūru and the gift of land made in memory of the hero, by the Twelve Gāvunḍas of Bennevūru headed by Boppa-Gāvunḍa.
113	On a slab lying in Kumbāragēri..	Western Chālukya.	Trailōkyamalladēva	.. ..	Śaka 988, Parābhava, Pushya, śu. pañchamī, Sunday, Uttarāyana-saṅk-rānti.	Do.	..	Records the gift of land made by Mahāmaṇḍalēśvara Lakshmarasa, the governor of Banavāsi.—12,000 to Śāntinandi-Bhaṭṭāraka of the Mūla-saṅgha and the Chandrikāvāta-varṇa, for the benefit of the <i>basadi</i> constructed by Aychimayya-Nāyaka at Bennevura under his command when Gōvimmarasa of the Chik-kunbakuja (family) was the <i>Nārggāmunda</i> of Sattalige—70 and the Twelve Gāmunda (named) were the <i>Gāmunda</i> of the village.
114	On a slab standing in the temple of Mallikārjuna.	Do.	Do.	.. ..	Śaka 973, Khara, Āsvayuja, śu. da-śamī, Wednesday.	Do.	..	Much damaged. Registers a gift of land made for the benefit of the temple (name indistinct) into the hands of Lōkābharana-Paṇḍita.
115	Nukāpūr.—On a stone standing near the temple of Hanumān.	..	....	..	..	Sanskrit Nāgari.	in	Very much damaged. Mentions [Nu]kāpura and ends with an invocation to Śrī-Rāma.
116	Rāṇebennūr.—On a broken stone lying in front of the Venkaṭēśa Bank.	..	....	..	Śaka 781	Kannāḍa (archaic).	..	Fragment. Records a gift of land made to Nāgaṇandya-chārya of the Singhavura-gaṇa for the <i>basadi</i> constructed by Nāgulara Pollabbe.
117	On a hero-stone standing in the temple of Siddhēśvara.	Yādava(?)..	....	..	Śaka 1174, Paridhāvin, Vaiśākha, ba.	Marāṭhi Nāgari.	in	Damaged. Mentions Jaitugidēva of the Chūra-kula, and Rāyagaḍa.
118	On a stone standing in the same temple.	Vijaya-nagara.	Sadāśivarāya ruling at Vidyā-nagari.	..	Śaka 1472, Sādhāraṇa, Jyēshṭha, ba. 5, Monday.	Kannāḍa	..	Records the remission of certain taxes and incomes made in favour of Timmōja, Koṇḍōja and Bhadrōja by the king at the request of Mahāmaṇḍalēśvara Rāmārājendra.

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1933-34—*cont.*

[Prepared by Mr. N. Lakshminarayan Rao, M.A., office of the Government Epigraphist for India]

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
BIJAPUR DISTRICT.						
BIJAPUR TALUK.						
119	Arjunagi.—On a slab set up in the Hanumantadēva temple.	Yādava ..	Siṅgaṇadēva	Śaka 11[30], Pra- bhava, [pūṇami], Thursday, lunar eclipse, Vyatipāta.	Kannaḍa ..	Damaged. Registers a gift of land by the <i>Mahāprabhu</i> , the <i>Mūliga</i> , the eight <i>Hittu</i> s and others of Arjjunige for the worship, offerings, etc., of the god Svayambhu-Mallikārjunadēva. Arjjunige is stated to have been situated in the Bāgo—50 division.
120	Bābānagar.—On a slab lying in a ruined temple of Śiva known as the <i>degula</i> .	Kaḷachurya	Bijjaṇadēva	Śaka 1083, Vikrama,	Do. ..	Much damaged. Seems to register a gift of land to a Jaina <i>basadi</i> at Kannaḍige. Mentions a chief named Mallugi and the Jaina <i>āchārya</i> Māṇikya-Bhaṭṭāraka of Maṅgalivēda who belonged to the Mūla-śaṅgha and the Deśigana. Another gift made to the same <i>basadi</i> during the reign, probably, of Sōmēśvara is also recorded at the end.
121	Bellubbi.—On a stone built into the parapet wall on the roof of the Malevappa temple.	..	....	....	Do. ..	States that it (the place where the stone was originally set up) was the threshing floor of Yakameleka. In characters of the 16th century A.D.
122	Bijāpūr.—On a pillar at the south entrance to the Ark-killah.	Yādava ..	Siṃghaṇadēva	Śaka 1156, Jaya, Vaiśākha, śu. pūṇ- ame, Vaḍḍavāra.	Do. ..	Registers a gift of certain taxes made by the Mahāpa-sayita, Sumkādhikārin Viṃchuvadēvarasa for worship, offerings, etc., to the god Narasimhadēva at Vijaya-pura also called Dakshiṇa-Vāraṇāśi while Tikkarasa was the <i>Sarvādhikārin</i> of the three <i>nāḍu</i> s Taddavādi, Heḍa and Kaṇabaḍe.
123	On another face of the same pillar	Do. --	Rāmachandrarāya	Śaka 1205, Svabhānu, Kārttika, ba. 30, Monday.	Do. ..	Registers a gift of some taxes made by the Sarvādhikārin Dēvaya-Nāyaka for offerings to the god Narasimha-dēva at Vijayapura also known as Dakshiṇa-Vāraṇāśi.
124	On the second pillar at the same entrance.	Western Chālukya.	Chālukya-Chakravartin Trailōk- yamalladēva ruling at Kalyāṇa.	3rd year (in words) Prajāpati, Bhādra- pada, pūṇami, Monday, lunar eclipse.	Do. ..	Registers a grant of land made by the Perggaḍe Mallidēva and the <i>Piriya-kaṇa</i> s to the god Narasimhadēva of the <i>jala-maṇṭapa</i> at the <i>rājadhāni</i> Vijayapura while the Mahāpradhāna Sēnādhipati and <i>Danḍanāyaka</i> Mallārāya and other <i>Kaṇa</i> s were governing Tarddavādi—1,000. Mallāra-Danḍādhipa is stated to have been a subordinate of Bijjalakshhōṇ-pāla, who was himself a subordinate of the king.
125	On the same pillar .. ..	..	....	Śaka 1115, Paridhā- vin, Aśhāḍha, pūṇami, Vaḍḍa- vāra, Dakshiṇā- yana-saṅkrānti.	Do. ..	Registers a grant of land made to the god Narasimha-dēva by Hiriya Sōvarāśi-Jiya, the <i>āchārya</i> of the temple of Gōyindēśvaradēva, and others.
126	On the third pillar in the same place.	Western Chālukya.	Jagadēkamalladēva	Śaka 958 (wrong), Śrīmukha, Vaiśā- kha, śu. pūṇami, Sunday, Vyati- pāta, Uttarāyana- saṅkrānti.	Do. ..	In characters of the 12th century A.D. Registers a grant of land made by the Mahāpradhāna, Sainyādhikārin Anandapāla-Danḍāyaka for worship, offerings, etc., of the god Narasimhadēva of the <i>jala-maṇṭapa</i> at the <i>rājadhāni</i> Vijayapura. The land granted is stated to have been purchased from Hiriya Kēsirājayya, the <i>Mahāprabhu</i> of Dantiyaḥalli a suburb, (<i>pravishṭa</i>) of Vijayapura, and his son Siṅgarasa.

127	On the fourth pillar in the same place.	Do.	..	Chālūkyā - Chakravartin Tribhuvanamalladēva.	8th year, Tārana, Kārttika śu. daśami, Monday.	Do.	..	Registers a grant of land made by Hubina Hiriya-dēva-rasa, the Mahāprabhu of the rājadhāni Vijayapura, also called Dakṣhiṇa-Vāraṇāśī, to the god Narasimhadēva.
128	On the second face of the same pillar.	Do.	..	Jagadēkamalladēva, 'ruling at Kalyāṇa.'	Śaka 958 (wrong), Śrī-mukha, Pushya, śu. puṇṇami, [Sun]day.	Do.	..	Unfinished.
129	On the third face of the same pillar.	Yādava	..	Rāmachandradēvarāya	Śaka 1225, Krōdhin, Chaitra, śu. 11, Wednesday.	Do.	..	Registers a grant of land made by the Urodeyas and Mahājanas for offerings and music to the god Narasimhadēva of the rājadhāni Vijayapura, known as Dakṣhiṇa-Vāraṇāśī.
130	On the fifth pillar in the same place.	Western Chālūkyā.	..	Trailōkyamalladēva 'ruling at Kalyāṇa.'	Chālūkyā-Trailōkyamalla year 5, Śrī-mukha, Pushya, puṇṇami, Friday, lunar eclipse.	Do.	..	Worn out. Registers a grant of land made by Sōvapa and others for worship, offerings, etc., of the god Narasimhadēva at the rājadhāni Vijayapura while the Mahāpradhāna Senādhipati and Dandanāyaka Chillaṇayya was governing the Tarddavādi-1000 district under Bijja-bhūpālaka, who is stated to be the subordinate of the king.
131	On the sixth pillar in the same place.	Yādava	..	Jaitapālādēva	6th year, Nala, Pushya, śu. 4, Wednesday, Vyatipāta, Uttarāyana-saṅkramaṇa.	Do.	..	Registers a gift of certain incomes made by the Mahāpradhāna, Senādhipati Saṅkarasa-Dandanāyaka and the Karana Kēsiyaṇayya-Nāyaka, who were governing the Tarddavādi-1000 district, to the temple of Nṛsimhadēva at Vijayapura, also called Dakṣhiṇa-Vāraṇāśī.
132	On the same pillar	..	..	....	Śaka 1162, Śārvarin, Pushya, amāvāse, Sunday.	Do.	..	Registers a gift of land and some taxes made by the Sarvādhkāri Bhāgu-Bāyi for the worship, etc. of the god Narasimhadēva of Vijayapura.
133	On a pilaster in the Karim-ud-Din's mosque in the Ark-killah.	..	..	Bududhudina	Śaka 1242, Raudri	Marāṭhi	..	States that Malika Krimidina constructed the mosque at Vijayapuri also called Dakṣhiṇa-Vāraṇāśī and that Revai, i.e. Rāvayya of Sāle-Hautage was the architect.
134	On a pillar in the same mosque	Yādava	..	Kanharadēva	Śaka 1179, Nala	Kannāḍa	..	Registers a gift of land to a certain ōja (name lost) by the āchārya [Lō?]karāśidēva.
135	On a slab built into the wall of a well called the Nim Bāurī.	..	..	....	Śalivāhana-Śaka 1502, Vikrama, Chaitra, śu. pāḍi-va, Wednesday.	Marāṭhi	..	Records the construction of the well by Mālu-Sāha.
136	On the inscription slab No. A-16 in the Bijāpur Museum.	Western Chālūkyā.	..	Pratāpa - Chakravartin Ja[gadē]kamalladēva.	2nd year, Siddhārthin Kārttika. śu.	Kannāḍa	..	Damaged. Registers a gift of some taxes made by certain Settis, the Nāḍu, Nakara and Dēsi for worship, offerings, etc. of the god Chiddēśvaradēva, after washing the feet of Saṅkara-Jiya.
137	On slab No. A-17 in the same Museum.	Do.	..	Tribhuvanamalla Vīra Sōmēś-varadēva.	Śaka 1106, 3rd year, Krōdhin, Kārttika, Monday, solar eclipse.	Do.	..	Damaged. Registers a grant of land made by the Mahāmaṇḍalēśvara Gōmadēśvarasa of the Yādava family for offerings, worship, etc., of a god (name lost). Seems to refer to the installation of and a previous gift to the god by the Mahāmaṇḍalēśvara Hemmāḍidēśvarasa who is described as Dvārāvati-pura-var[ēśvara], on Sunday, Phālguna, śu. 5 in Prabhava, the 10th year of ...lladēva (a Chālūkyā king?). Seems also to give the genealogy of Gōmadēva.
138	On slab No. A-18 in the same place.	..	..	....	Śaka 1200, Bahudhānya, Vaiśākha, śu. 15, Sunday.	Sanskrit and Kannāḍa.	..	Damaged. Records the installation of the gods Rēchēśvara and Varadāni-Tripurēśvara by Sōyidēva-Dannāyaka and the grant of a village and some lands for the worship, etc. of the gods by the Maṇḍalika Mahādēva-Rāṇeya.
139	On slab No. A-19 in the same place.	..	..	....	Śaka 1422, Siddhārthin, Bhādrapada, ba. 3, Friday.	Kannāḍa	..	Registers a cowl granted by Gālibakhāna who was holding the Thānā Māmāle of Mahamudābād and Talekōte to all the Mahānāḍu, headed by Tammannaṇayya-Chaudhiri, and others, fixing the amount of taxes to be levied on various professions, products of merchandise, live-stock, etc.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT—cont. BIJAPUR TALUK—cont. Bijapur—cont.					
140	On slab No. A-20 in the same place.	..	....	Śaka 963, Vṛisha, [Jyē]. ba. 8, Sunday.	Kannada ..	Registers a gift of land made by Bollabbe, a daughter of Gommarasa, to Chandrasēkhara-Bhaṭāra for the temple built by her. The land was given to her by Gommarasa. Mentions the family of the Sēgunas.
141	On slab No. A-21 in the same place.	Vijaya-nagara.	Sadāśivadēva-Mahārāya, 'ruling at Vidyānagara.'	Śaka 1482, Kālayukti, Māgha, śu. 12.	Do. ..	Mutilated. Registers a gift by the Mahāma[ṇḍalē]śvara Rāmārāja to barbers.
142	On slab No. A-22 in the same place.	Western Chālukya.	Pratāpachakravartin Jagadēkamalladēva.	12th year, Śukla, Uttarāyana-saṅkrānti.	Do. ..	Damaged. Registers a grant of land made by Hollimara and Koppārasa, the <i>Urodeyas</i> of Herakallu for worship and offerings to the god Nilakanṭhēsa installed by Nilakanṭha-Paṇḍita of the <i>rājadhāni</i> Bāgaḍageyakōṭe. The Mahāmaṇḍalēśvara [Herimma ?] is stated to have been governing Kisukādu-70, Bāgaḍage-70, Keḷavāḍi-300 and Nareyanḡal-12.
143	On slab No. A-23 in the same place.	Do.	Vikramāditya	Lost	Do. (verse).	Broken at the bottom. The verses are in praise of the <i>Yuvarāja</i> Mallikārjuna and his subordinate Bhāyila-Dandanātha, whose genealogy is given.
144	On the same slab (side)	Yādava ..	Siṅghanadēva	Śaka 1166, Krōdhin, Pushya, ba. 10, Sunday.	Kannada ..	Registers a gift of some tolls made by Bhāgu-Bāyi, who is described as the <i>paramaviśvāsi</i> (of the king) and who was governing the Taddavāḍi, [He]ḍa and Kanambade districts, the <i>Pradhāna</i> Khanṇuva-Paṇḍita and others for worship, offerings etc. to the god Svayambhu-Siddhanāthadēva of Vijayāpura. The gift was made into the hands of Vamaśaktidēva, the <i>āchārya</i> of the temple.
145	On the same slab (back) .. .. .	..	....	.. .. .	Do. ..	Published in <i>Indian Antiquary</i> , Vol. X, pp. 126 ff.
146	On slab No. A-25 in the same place.	..	....	.. .. .	Do. ..	Fragment. Mentions a person (name lost) who bore the title Sāhasa-Nārāyaṇa.
147	On slab No. A-25 in the same place.	Western Chālukya.	Tribhuvanamalladēva 'ruling at Kalyāṇa.'	Chālukya - Vikrama year 8, Rudhirōdgārin, Pushya, śu. 13, Sunday, Uttarāyana-saṅkrānti.	Do. ..	Registers a gift of taxes made by the Mahāsāmantādhipati Gundamayya and Mahāmaṇḍalēśvara Bhivana-dēva, who were governing the Tarddevāḍi-1,000 district and the <i>Dandanāyaka</i> Dāsaraṣa, who was the officer in charge of the taxes <i>vaḍḍarāvula</i> and <i>perjjuṅka</i> of Tarddevāḍi-1,000, for offerings, worship etc., to the god Sakalēśvaradēva on the bank of the river at Sirimalage.
148	On slab No. A-31 in the same place.	..	....	.. .. .	.. .. .	Published in <i>Indian Antiquary</i> , Vol. V, p. 19.

149	On slab No. A-32 in the same place.	Western Chālukya.	Jagadēkamalladēva	Lost	Do. ..	Mutilated. Breaks away after stating that the king was ruling from the <i>nelevidu</i> at Pottalākere.
150	On same slab (back) .. ..	..	.. ..	.. ..	Sanskrit in Nāgari.	Fragment. Damaged. Seems to contain some imprecatory verses.
151	On the same slab (side)	Western Chālukya.	Tribhuvanamalladēva, 'ruling from Kalyānapura'	Chālukya-Vikrama year 29, Tārana, Kārttika, śu. 11, Sunday.	Kannāḍa ..	Registers a gift of land made by the Mahāpradhāna Daṇḍanāyaka Padmarasa for <i>annadāna</i> , for the prosperity of Nimbapayya-Daṇḍanāyaka and Mahāmaṇḍalēśvara Udayādityarasa. The land granted is stated to have been purchased from Mahāmaṇḍalēśvara Siṅgarasa, the <i>Manneya</i> of Elamela. Published in <i>Ep. Ind.</i> , Vol. IV, pp. 60 ff.
152	On slab No. A-33 in the same place.	..	....	..	Do. ..	Registers a gift of gold made by Gōvinda-Daṇḍanātha, son of Krishna-Daṇḍādhipa of the Kāśyapa-gōtra and Padmā, the sister of Anantapāla-Daṇḍādhipa, for worship and offerings in the temples of Brahmā, Viṣṇu and Śvara at Pauthage and for the feeding of visitors. The village Pauthage is stated to have been situated in the Tarddevāḍi- <i>janapada</i> . The genealogy of Gōvinda is given for four generations.
153	On slab No. A-34 in the same place.	..	....	Śaka 1043, Pḷava, Mārgasīrsha, śu. 5.	Sanskrit in Kannāḍa.	Registers a gift of gold by Gōvindarasa-Daṇḍanāyaka for feeding the assembly (<i>parsha</i>) of Amḍhradāṇḍa on the anniversary of the death of his daughter-in-law Padmāvatī. The gift was made for her merit.
154	On the same slab .. ..	..	....	..	Kannāḍa ..	Registers a grant of land at [Vi]ṛisadagara made by the Mahāpradhāna Daṇḍanāyaka Gōvindarasa of Kodali for feeding the (students in the ?) <i>śāle</i> of the <i>agrahāra</i> Ithage. The land granted was purchased from Mahāmaṇḍalēśvara Ahavamallarasa, the <i>Manneya</i> of the Tarddevāḍi-1000 district. Also registers another grant of land at Arjunige by the same person for the <i>śāle</i> at Pauthage.
155	On the same slab (left side) .. ..	..	....	Chālukya-Vikrama year 47 (in words), Śubhakṛit, Jyēṣṭha, śu. pañchami, Thursday.	Do. ..	Registers a grant of land made by the Mahāmaṇḍalēśvara Chaudarasa, the <i>Manneya</i> of Tarddevāḍi for the <i>śāle</i> at Pauthage.
156	On the same side	Kaḷachurya	Rāyamurāri Sōyidēva	4th year, Vikṛita, Āṣāḍha, amāvāse, Wednesday.	Do. ..	Registers a grant of land and a house made by Dēḍara-Chilayya to the god Bandēsa at Kiriyaṇḍi, after receiving it from the king, his officer Lakshmidēva, the <i>Uroḍeyas</i> , the <i>Mūṭigas</i> , the 60 families etc. The gift was made into the hands of Chandrabharana-Brati, the <i>āchārya</i> of the temple. The village Kiriyaṇḍi is stated to have been situated in the <i>kampana</i> of Muvattārumbāḍa in the Tarddhavāḍi-vishaya.
157	On slab No. A-35 in the same place.	Yādava ..	Jaitapālādēva, 'ruling from Dēvagiri'	Śaka 1119, Nāḷa, Pushya, śu. pañchami, Wednesday, saṅkramaṇa.	Do. ..	Mutilated. Registers a grant of land. Mentions the village Pauthage in the Taddavāḍi-1000 district. Refers to the king's victory over the Hōsaṇa (Hoysala). Mentions also the king's consort Jētādēvi.
158	On slab No. A-36 in the same place.	Do. ..	Siṅgaṇa .. ..	.. ..	Sanskrit and Kannāḍa in Nāgari.	Registers a grant of land and some tolls made by Vijarasa-Daṇḍanāyaka, the subordinate of the Mahāpradhāna, Vayidēvarasa, for repairs to the temple of Boppēśvaradēva at Tamba, while he was administering the six towns of Tamba. The gift was made into the hands of Chandarāśi-Śāntarāśi, the <i>āchārya</i> of the temple.
159	On slab No. A-37 in the same place.	Do. ..	Bhillamadēva	4th year (in words) Saumya, Kārttika, śu. puṇṇami, Monday, Vyatipāta, saṅkramaṇa, Bharani.	Kannāḍa ..	Damaged. Registers a grant of land for repairs to the temple of god Mūlasthānadēva at Tamba by Ghatayama-Sāhani (?), when the Mahāmaṇḍalēśvara [La]kheyadēva was governing Tarddhavāḍi. The gift was made with the consent of the <i>Prabhus</i> and the Eight <i>Hittus</i> of the village.
160	On slab No. A-38 in the same place.	Kaḷachurya	Rāyamurāri Sōmēśvaradēva, 'ruling from Maṅgaḷavāḍa.'	Śaka .. ., Vijaya, .. ba. a[māvāse], Monday, solar eclipse.	Do. ..	

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
BIJAPUR DISTRICT—<i>cont.</i>						
BIJAPUR TALUK—<i>cont.</i>						
Bijapur—<i>cont.</i>						
161	On slab No. A-38 in the same place.	Kalachurya	Rāyamurāri Sōmēśvaradēva	1[0]th year, Vijaya, Pūshya, ba. chauti, Tuesday, Uttarāyana-samkrānti.	Kannada ..	Registers a grant of lands made to Śrīdhara-Bhaṭṭa and Śivadēva-Bhaṭṭa as the <i>brahmapuri</i> of the god Mūlas-thānadēva.
162	On slab No. A-39 (herostone) in the same place.	..	....	....	Do. ..	Records the death of a hero (name lost) in a battle.
163	On slab No. A-40 in the same place.	Western Chālukya.	Bhuvanaikamalladēva ..	Śaka 992, Sādhārana, Pūshya, śu. 5, Sunday, Vyatipāta, Uttarāyana-samkrānti.	Do. ..	Registers a grant of land made by Bhuvanaikamalla-Nolamba-Pallava-Perumāṇa Śiṅgaṇadēva to the god Mūlasthāna-Mahādēva of Kisuvolal, while he was governing Kisukād-70 and the six towns of Kisuvolal. (Same as B.K. No. 173 of 1928-29 ?).
164	On the pedestal of a Jaina image (No. C. 1) in the same place.	..	....	Śaka 1232, Sādhārana[ra*], [sha]jāhṭhi, Monday.	Sanskrit Nāgarī. in	States that (the image) was installed by the chief Kṛishṇadēva of Mūla-saigha and Niṅam-ānvaya.
165	On an unnumbered stone in the same place.	Western Chālukya.	Tribhuvanamalladēva, 'ruling from Jayantipura.'	....	Kannada ..	Fragmentary.
166	Bijjargi.—On the village gateway near the chōvaṭi.	..	....	Śaka 1611, Yuva, Chaitra, śu. 1.	Marāṭhī ..	Damaged. Seems to record the construction of the gateway.
167	Dāvāgaṇṇūr.—On a slab set up in the Hanumantadēva temple.	Western Chālukya.	Tribhuvanamalladēva, 'ruling from Kalyāṇa.'	Chālukya-Vikrama year 13, Vibhava, Jyēshṭha, amāvāse, Friday, solar eclipse.	Kannada ..	Damaged. Registers a grant of land made with the permission of Ballavarasa, by Aṅgabarasī during her administration, for worship and offerings to the god Kēśavadēva of the <i>maṅagrahāra</i> Gaṇḍage on the northern bank of the Kṛishṇavennā. The village is stated to have been situated in Bāge-50 in Tarddevāḍi-1000. The genealogy of a certain Vaijāna-Daṇḍanātha is given.
168	On a fragment of stone built into the wall of the choultry in front of the Hanumantadēva temple.	Do.	Lost	Chālukya-Vikra. .. [bha]va, Jyēshṭha, amāvāse, .. eclipse.	Do. ..	Seems to record a gift of land for offerings, etc., to a god (name lost). Mentions the <i>Prabhu</i> Vaijarasa, the river Kṛishṇavennā and the Tarddevāḍi-1000 district.
169	Henwāḍ.—On a slab set up in front of the school.	Do.	Bhuvanaikamalladēva ..	Śaka 995, Pramādi, Vaiśākha, .. pādīva, Thursday, .. eclipse.	Do. ..	Damaged. Registers a grant of land made by the Mahā-sāmāntādhipati, Bhāskara-Bhaṭṭapādhyāya to the temple of Siddhēśvaradēva, while he was camping at the <i>appayanarīḍu</i> of Voḍevetta during his rule of the <i>agrahāra</i> Ponnavaḍa. It also records a previous gift of land to the same temple made in Śaka 984 by Kēśaladēvi, queen of Trailōkyamalladēva, while she was administering Ponnavaḍa from the <i>neleṇṇīḍu</i> of Kalyāṇa. Here Ponnavaḍa is stated to have been situated in Bāge-50 which was a subdivision of the Six-hundred villages division in Tarddevāḍi-1,000.
170	Kākaṇḍi.—On a slab built into the wall of the Karivirappa temple.	Do.	Āhavamalladēva, 'ruling from Mā[nyā]khēda.'	Śaka 915, Jaya, Āshāḍha, amāvāse, Sunday, solar eclipse.	Do. ..	Damaged. Registers a statute (<i>vyavasthe</i>) enacted by the king in favour of the Two-hundred <i>Mahāśanas</i> of the <i>agrahāra</i> Kākaṇḍige granting them certain rights and privileges.

171	On a slab in the same temple ..	Do.	Lost	Chālukya-Vikrama year[37], Nandana, Śrāvaṇa, amāvāse, Wednesday.	Do. ..	Much damaged. Seems to record a gift of land to a temple (name lost) at the <i>agrahāra</i> Kākaṇḍige situated in Bāge-50.
172	On a slab in a field (S. No. 643).	Do.	Bhuvanaikamalladēva, 'ruling from Saṅkanakeṛeyūr'.	Śaka 991, Śaunmya, Pushya, śu. nava-mi, Thursday, Uttarāyana-saṅkrānti.	Do. ..	Registers a grant of land made by the Mahāsandhivigrahādhipati Madhavarasa of the Vāṇas-ānvaya for worship and offerings to the god Siddhēśvaradēva at the <i>agrahāra</i> Kākaṇḍige. It states that the <i>sthānāpatis</i> of the temple were not the masters of the gift-property.
173	Kaṇṇūr.—On a slab in the Paṭṭa-dadēvara Hirēmaṭha.	Do.	Tribhuvanamalladēva, 'ruling from Kalyāṇa'.	Chālukya-Vikrama year 10, Śukla, Pushya, śu. 2, Sunday, Uttarāyana-saṅkrānti.	Do. ..	Registers a grant of land made by the Mahāsēnādhipati, Kannapayya to the god Svayambhū-Chaṇḍēśvara at Kannavūri, with the permission of the emperor.
174	On the same slab .. .. .	..	....	Chālukya-Vikrama year 25, Vikrama, Jyēṣṭha, śu. puṇ-pame, Sunday, Uttarāyana-saṅkrānti.	Do. ..	Registers a gift of tolls made by the Suṅkaverggaḍe Viṭharasa to the god Svayambhū-Chaṇḍēśvaradēva.
175	Do.	Kaḷachurya	Tribhuvanamalla Bijjaladēva ..	7th year, Subhānu, Pushya, śu. [8], Monday, solar eclipse (?).	Do. ..	Registers a grant of land made by Maduvāṇa-Nāyaka the <i>Sarvādhikārin</i> of the <i>Paṇḍita</i> Kundaya-Nāyaka to the god Svayambhū-Chaṇḍēśvaradēva of Kannavūri, with the permission of the king. Also registers another grant of land made by Maila-Gāvunḍa for a perpetual lamp. This latter gift was made with the permission of Kundaya-Nāyaka and Maduvāṇa-Nāyaka.
176	Do.	Do.	Tribhuvanamalla Vira-Bijjaladēva.	Pranādicha, Śrāvaṇa, śu. paurṇ-māse, Vyatipāta, Thursday.	Do. ..	Damaged. Registers a grant of land made by Kundaya and others to the god Svayambhū-Chaṇḍēśvaradēva (Nos. 173 to 176 are written in a single hand).
177	On a slab set up in the Bhajana-maṭha.	Western Chālukya.	Tribhuvanamalladēva ..	Chālukya-Vikrama year 37, Nandana, Pushya, śu. 12, Sunday, Uttarāyana-saṅkrānti.	Do. ..	Built in. Registers a grant of land made by the Mahāsāmantādhipati Kālidāsa-Daṇḍādhiśa to the god Pārśvanāthadēva installed by Bijji-Setṭi at Kannavūri. The gift was made with the permission of the king. The record gives the spiritual descent of Arhapāndi-Bettadadēva who belonged to the Koṇḍakund-ānvaya, Mūla-saṅgha, Dēśi-gaṇa and Puṣṭaka-gachchha.
178	Kārjōl.—On a slab called Kapi-levva set up in a field 3 miles north of the village.	Rāshtrakūṭa	Kanharadēva, 'ruling at Mēlpāṭi'.	Śaka 879 (in words), Piṅgaḷa, Āśvayuja, śu. pañchamī, Thursday.	Do. ..	Damaged. Registers a grant of land made to the Sambhayanakere (tank) while Tailapayya, a subordinate of the king, was governing the <i>nāḍu</i> .
179	On a slab set up in the Hanu-mantadēva temple.	..	....	Śaka 918, Durmukhi, Śrāvaṇa, ba. 1., Monday.	Do. ..	Damaged. Records a statute (<i>saṁsthā-patra</i>), fixing the income to be levied on different kinds of lands, granted to Kēśavayya, the <i>Uroḍeya</i> of Karamjōla by the <i>Karapa</i> who were the subordinates of the Mahāsāmantādhipati Daśavarmmadēva who is described as a bee at the lotus feet of Bhuvanaikamalla Āhavamalla (i.e., Taila II).
180	On a slab set up in the centre of the village.	..	....	..	Do. ...	Very badly damaged.
181	Kumaṭhe.—On a slab in the Hanumantadēva temple.	Yādava ..	Śiṅgaṇadēva	2nd year (in words), Raudri, Vaiśākha, ba. amāvāse, Monday, solar eclipse.	Do. ..	Registers a grant of land, after purchase, made by Kanṇi-Setṭi to the god Kannēśvaradēva of Kumbitāge, which was a hamlet of the <i>agrahāra</i> Goṭṭaya.

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1933-34—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT— <i>cont.</i> BIJAPUR TALUK— <i>cont.</i> Kumaṭhe— <i>cont.</i>					
182	On the same slab	Yādava ..	Siṅgaṇadēva	3rd year (in words), Durmati, Pushya, ba. amāvāse, Monday.	Kannaḍa ..	Damaged. Seems to record a gift of some tolls. Mentions the Tarddevūḍi-1000 district.
183	Niḍṇi.—On a slab set up near the house of the hereditary Pāṣi.	Western Chālukya.	Tribhuvanamalladēva, 'ruling from Jayantīpura'.	Chālukya - Vikrama year 40, Man- matha, Pushya, śu. 6, Vaddavāra, Uttarāyana-saṅ- kramaṇa.	Do. ..	Registers a grant of land made by the <i>Mahājanas</i> of the <i>agrahāra</i> Niḍuvani and the <i>Dugganūyaka</i> Lakshmarasa who was the <i>Periyude</i> of Tarddevūḍi-nāḍu for worship, offerings, etc., in the temple of Kṛṣṇadēva constructed by Mōḍoya Barmmaṇa, while the <i>Yuvarāja</i> Mallikārjunadēva was governing the Tarddevūḍi-nāḍu.
184	On a slab built into the east wall of the Hanumantadēva temple.	Kalachurya	Rāyamurāri Sōyidēva, 'ruling from Mōḍiganūr'.	4th year, Vikrīta, Āshāḍha, śu. 11, Friday, Dakṣiṇā- yana-saṅkramaṇa.	Do. ..	Damaged. Records a gift of gold made by the Brāhmaṇa Bandhudēva to provide for the recital of <i>Saṁparṇa</i> before god Somanāthadēva in the temple of Janārdana-dēva. The gift was made in the presence of the <i>Mahājanas</i> of the <i>agrahāra</i> Niḍuvani.
185	On a slab set up in the same temple.	Yādava ..	Kanharadēva, 'ruling from Dēvagiri'.	Śaka 1177, Rākshasa, śu. punṇami, Monday.	Do. ..	Damaged. Registers a grant of land made by an officer (name lost) of the king in the presence of the <i>Prabhu</i> and others of the <i>agrahāra</i> Niḍuvani.
186	On a slab built into a side-wall of the well at the village gate.	Do. ..	Siṅgaṇadēva	1[0]th year, Śukla, Śrāvana, śu. 1[6], Monday, lunar eclipse.	Do. ..	Damaged. Registers a grant of land for worship, etc., of some god (name lost). Also records a gift of some incomes made by the <i>Baṇajigas</i> . Mentions the <i>agrahāra</i> Niḍuvani.

APPENDIX F.

F.—Principal dates from Appendix E calculated with the help of the *Indian Ephemeris*.

Number of inscription.	Details of dates with their English equivalents and remarks.
RASHTRAKUTA.	
<i>Prabhūtarsha.</i>	
63	Śaka 840, Pramāthin, Paushe, Makara-saṅkramaṇa. Probably = Tuesday, 22nd December, A.D. 918. The cyclic year coincided with Śaka 840 according to the Northern Cycle. The date is not verifiable on account of insufficient details.
<i>Nityavarsha Nirupama-Vallabha.</i>	
47	Śaka 850, Sarva . . . , Paushya, śu. daśamī, Thursday, . . . saṅkrānti If the Śaka year is regarded as current and the cyclic year as Sarvajit, the details would correspond to A.D. 927, December 6, Thursday; but it was not a day of saṅkrānti.
<i>Kanharadēva (Kṛishṇa III).</i>	
178	Śaka 879, Piṅgala, Āśvayuja, śu. pañchamī, Thursday = A.D. 956, September 11, Thursday, f.d.t. 22; the Śaka year was current and the cyclic year was Piṅgala by the Northern Cycle.
WESTERN CHALUKYA.	
<i>Āhavamalladēva (Taila II).</i>	
170	Śaka 915, Jaya, Āshāḍha, amāvāsyē, Sunday, solar eclipse. In Śaka 915 which corresponded to Jaya according to the Northern Cycle there was no solar eclipse in Āshāḍha, but there was one in Śrāvaṇa which did occur on Sunday = A.D. 993, August 20; 28; this was probably the intended date.
<i>Jaḍadēkamalladēva (Jayasimha II).</i>	
126	Śaka 958 (wrong), Śrīmukha, Vaiśākha, śu. punṇamī, Sunday, Vyatipāta, Uttarāyaṇa-saṅkrānti. Irregular. In Śrīmukha which corresponded to Śaka 955, Vaiśākha śu. 15 fell on Tuesday, 17th April, A.D. 1033 and it was not a day of Uttarāyaṇa-saṅkrānti or any saṅkrānti. The details are not correct even for Śaka 958.
128	Śaka 958 (wrong), Śrīmukha, Pushya, śu. punṇamī [Sun]day. Śrīmukha was Śaka 955. In this year the given details corresponded to A.D. 1033, December 8, Saturday; 96. On this day there was also a lunar eclipse. This was probably the intended date, the week-day being an error.
114	Śaka 973, Khara, Āśvayuja, śu. da[śamī], Wednesday = A.D. 1051, September 18, Wednesday.
3	Śaka 984, Śubhakṛit, Bhādrapada, amāvāsyā, Sunday. Probably = A.D. 1062, September 5. The week-day was, however, Thursday and not Sunday, as cited in the record. In the previous year which was Śōbhana according to the Northern Cycle, the details regularly fell on A.D. 1061, September 16, Sunday.
36	Śaka 985, Śōbhakṛit, Paushya, śu. 5, Sunday, Uttarāyaṇa-saṅkrānti, Vyatipāta The date is irregular. In the given year, Paushya, śu. 5 ended on Saturday (and not Sunday) 27th, December, A.D. 1063; 97; and the Uttarāyaṇa-saṅkrānti had occurred on Wednesday, 24th December.
113	Śaka 988, Parābhava, Pushya, śu. pañchamī, Sunday, Uttarāyaṇa-saṅkrānti = A.D. 1066, December 24, Sunday.
<i>Bhuvanaikamalladēva (Sōmēśvara II).</i>	
172	Śaka 991, Saumya, Pushya, śu. navamī, Thursday, Uttarāyaṇa-saṅkrānti = A.D. 1069, December 24, Thursday; f.d.t. 19; this was the day of Uttarāyaṇa-saṅkrānti.
27	Śaka 993, Virōdhikṛit, Pushya, amāvāsyā, Sunday, Uttarāyaṇa-saṅkrānti, lunar (wrong for solar) eclipse, Vyatipāta. = A.D. 1072, January 22, Sunday; f.d.t. 15. But there was no solar eclipse on this day. Uttarāyaṇa-saṅkrānti, however, occurred on Pushya, śu. 1, Sunday = A.D. 1071, December 25.

F.—Principal dates from Appendix E calculated with the help of the
Indian Ephemeris—cont.

Number of inscription.	Details of dates with their English equivalents and remarks.
WESTERN CHALUKYA—cont.	
<i>Bhuvanaikamalladēva Sōmēśvara (II)</i> —cont.	
169	Śaka 995, Pramādi, Vaiśāḥa, . . . pādīva, Thursday, . . . eclipse = A.D. 1073, April 25, Thursday; 47; a lunar eclipse occurred on the previous day, i.e., pūrṇimā. The paksha was bahula.
78	Śaka 996, Ānanda, Uttarāyana-saṅkrānti, Sunday, amāvāsyā, Vyatīpāta. The date is irregular. In the given year Uttarāyana-saṅkrānti occurred on Tuesday, 23rd December, A.D. 1074 and amāvāsyā ended on Saturday, 20th December at 94 of the day.
77	Śaka 99[6], Ānanda, Pushya, śu. 5, Wednesday, Uttarāyana = A.D. 1074, December 24, Wednesday; f.d.t. 67. Uttarāyana evidently stands for Uttarāyana-saṅkrānti which occurred on the previous day.
<i>Tribhuvanamalla (Vikramāditya VI)</i> .	
43	Chālukya-Vikrama year 3, Siddhārthin, Chaitra, śu. punṇame, Sunday, saṅkrānti. Probably = A.D. 1079, March 24, Sunday. But the tithi was ba. 4 and not śu punṇame as cited in the record.
65	Chālukya-Vikrama year 3, Kālayukta, Pushya, Uttarāyana, Vyatīpāta, Sunday = Sunday, 23rd December, A.D. 1078. The tithi was Pushya, ba. 2. Uttarāyana-saṅkrānti occurred on Monday at 46 of the day.
42	Chālukya-Vikrama year 5 (in words), Raudra, Jyēshṭha, amāvāsyā, Sunday, saṅkrānti, solar eclipse. Probably = A.D. 1080, June 20. There was a solar eclipse on this day. The week-day was, however, Saturday and not Sunday as cited in the record. But the Dakṣiṇāyana-saṅkrānti occurred on Wednesday, 24th June.
75	Chālukya-Vikrama year 5, Raudra, Mārgaśīra, punṇame, Sunday, lunar eclipse = A.D. 1080, November 29, Sunday. There was a lunar eclipse on this day.
35	Chālukya-Vikrama year 7 (in words), Dundubhi, Pausya, śu. 3, Sunday, Uttarāyana-saṅkrānti, Vyatīpāta. = A.D. 1082, December 25, Sunday. This was the day of Uttarāyana-saṅkrānti.
147	Chālukya-Vikrama year 8, Rudhīrōdgārin, Pushya, śu. 13, Sunday, Uttarāyana-saṅkrānti. = A.D. 1083, December 24, Sunday; 90; the Uttarāyana-saṅkrānti occurred at 20 hours.
173	Chālukya-Vikrama year 10, Śukla, Pushya, śu. 2, Sunday, Uttarāyana-saṅkrānti. Irregular. In Śukla, which was Chālukya-Vikrama year 14, Pushya, śu. 2, fell on Friday, 7th December A.D. 1089; it was not a day of Uttarāyana-saṅkrānti. In Ch. V. year 10 which was Krōdhana the details corresponded to A.D. 1085 December 21, Sunday; 46; but the Uttarāyana-saṅkrānti occurred on December 24.
12	Chālukya-Vikrama year 13, Śukla, Phālguna, śu. 5, Sunday. In Śukla, Phālguna, śu. 5, fell on Thursday and not Sunday as cited in the record. But in the previous year, i.e., Vibhava, the details regularly corresponded to A.D. 1089, February 18, Sunday.
167	Chālukya-Vikrama year 13, Vibhava, Jyēshṭha, amāvāse, Friday, solar eclipse. Irregular. There was no solar eclipse in the cyclic year Vibhava. The amāvāsyā of Nija-Jyēshṭha in this year corresponded to Wednesday, 21st June, A.D. 1088. But in the next year Śukla there was a solar eclipse in Jyēshṭha = A.D. 1089 June 11, Monday, not Friday.
76	Chālukya-Vikrama year 27, Chitrabhānu, Jyēshṭha, punṇame, Sunday = A.D. 1102, June 1, Sunday; f.d.t. 87.
161	Chālukya-Vikrama year 29, Tāraṇa, Kārttika, śu. 11, Sunday. Probably = A.D. 1104 October 30 Sunday; f.d.t. 72. On Sunday the quoted tithi began very late i.e. after 82.
171	Chālukya-Vikrama year [37], Nandana, Śrāvaṇa, amāvāse, Wednesday = A.D. 1112, July 24, Wednesday; f.d.t. 51; the month was Adhika-Śrāvaṇa.
177	Chālukya-Vikrama year 37, Nandana, Pushya, śu. 12, Sunday, Uttarāyana-saṅkrāmaṇa. Irregular. In Nandana Pushya śu. 12 was neither a Sunday nor the day of Uttarāyana-saṅkrāmaṇa. In the next year Vijaya, however, the details corresponded to A.D. 1113, December 21, Sunday; 48; but the Uttarāyana-saṅkrāmaṇa occurred on Thursday, 25 December.

F.—Principal dates from Appendix E calculated with the help of the
Indian Ephemeris—cont.

Number
of inscrip-
tion.

Details of dates with their English equivalents and remarks.

WESTERN CHALUKYA—cont.

Tribhuvanamalla (Vikramāditya VI)—cont.

- 183 Chālukya-Vikrama year 40, Manmatha, Pushya, śu. 6, Vaḍḍavāra, Uttarāyaṇa-saṅkramaṇa.
= A.D. 1115, December 23, Thursday; f.d.t. 41; the Uttarāyaṇa-saṅkramaṇa occurred on Saturday, December 25.
- 20 Chālukya-Vikrama year 45, Śārvarin, Māgha, śu. 2, Monday, Uttarāyaṇa-saṅkrānti,
Probably = A.D. 1121, January 22. It was a day of Kumbha-saṅkrānti in Uttarāyaṇa. The week-day was, however, Saturday and not Monday as cited in the record.
- 22 Chālukya-Vikrama year 47, Śubhakṛit, Chaitra, punṇame, Monday, lunar eclipse, Vyatipāta.
Probably = A.D. 1122, March 24. The week-day was, however, Friday and not Monday as cited in the record. It was a day of lunar eclipse. But in the previous year (Ch. Vik. 46), the details regularly corresponded to Monday, 4th April, A.D. 1121 on which day there was also a lunar eclipse.
- 8 Chālukya-Vikrama year 45, Śubhakṛit, Pushya, ba. amāvāsyā, Sunday, Vyatipāta, saṅkrānti, solar eclipse.
The date is irregular. In Śubhakṛit, the given *tithi* ended on Saturday, 30th December, A.D. 1122 at 70 of the day. It was neither a day of saṅkrānti nor of solar eclipse. The cyclic year Śubhakṛit did not correspond to Chālukya-Vikrama year 45 as quoted in the record but to 47. See No. 22 above.
- 89 Chālukya-Vikrama year 48, Śōbhakṛit, Māgha, amāvāsyā, Sunday, saṅkrānti, Vyatipāta, solar eclipse.
The date is irregular. Probably = A.D. 1124, February 17, Sunday. But there was neither a saṅkrānti nor a solar eclipse on this day.
- 168 Chālukya-Vikra[ma] [bha]va, Jyēshṭha, amāvāse, eclipse.
If the cyclic year was Parābhava there was a solar eclipse in Nija-Jyēshṭha of that year = A.D. 1126, June 22, Tuesday; 44; the Chālukya-Vikrama year would be 50 or 51.

Chālukya-Chakravarti Tribhuvanamalladēva.

- 127 8th year, Tāraṇa, Kārttika, śu. daśamī, Monday. Irregular. The characters are too early for Vikramāditya V, who was a Tribhuvanamalla and Tāraṇa was not the 8th year of any other king after him. If 8th year is a mistake for 28th year (of Tribhuvanamalla Vikramāditya VI), the equivalent may be A.D. 1104 (Tāraṇa), October 30, Sunday; even in this case the week-day would be wrong.

Bhūlōkamalla (Sōmēśvara III).

- 15 Chālukya-Bhūlōka year 55, Sādhāraṇa, Kārttika, ba. chaturdaśī, Monday.
Probably = A.D. 1130, November 1, Saturday. 'Chālukya-Bhūlōka' is evidently a mistake for 'Chālukya-Vikrama.' The week-day is given wrongly for Saturday.
- 9 Chālukya-Bhūlōkamalla year 1[2], Piṅgaḷa, Mārgaśīra, śu. 13, Sunday, Uttarāyaṇa-saṅkrānti, Vyatipāta.
Irregular. In Piṅgaḷa, the given *tithi* ended on Saturday, 27th November, A.D. 1137 at 23 of the day. In the previous year it regularly corresponded to Sunday, 8th November, A.D. 1136. But in neither was it a day of Uttarāyaṇa-saṅkrānti.
- 10 Chālukya-Bhūlōkamalla year 1[2], Piṅgaḷa, Pushya, amāvāsyā, Monday, solar eclipse, Vyatipāta.
Irregular. In Piṅgaḷa, the given *tithi* fell on Wednesday, 12th January, A.D. 1138, and not on Monday as given in the record. There was no solar eclipse on this day.
- 70 13th year, Kālayukta, Vaiśākha, punṇame, Monday, lunar eclipse
= A.D. 1138, April 25, Monday; f.d.t. 83. But the lunar eclipse occurred on Tuesday, April 26.

F.—Principal dates from Appendix E calculated with the help of the
Indian Ephemeris—cont.

Number of inscription.	Details of dates with their English equivalents and remarks.
WESTERN CHALUKYA—cont.	
<i>Pratāpachakravartin Jagadēkamalladēva.</i>	
103	6th year, Rudhirōdgārin, Śrāvaṇa, punṇame, Monday, lunar eclipse, saṅkrānti, Vyatīpāta. = A.D. 1143, July 28; The week-day was, however, Wednesday and not Monday as cited in the record.
72	10th year, Prabhava, Śrāvaṇa, amāvāsyā,, [Pushya]-nakshatra, Vyatīpāta, saṅkrānti. = A.D. 1147, July 28; Monday; f.d.t. 38; Nak. ended at 18 of the day.
61	10th year, Prabhava, Pushya, śu. 13, Thursday, Uttarāyaṇa-saṅkramaṇa, Vyatīpāta. Irregular. In the given year, Pushya, śu. 13 fell on Monday, 5th January, A.D. 1148 and it was not a day of Uttarāyaṇa-saṅkramaṇa, which however, fell on Thursday, 25th December, A.D. 1147. The tithi on this day was Pushya, śu. 1.
<i>Trailōkyamalladēva (Taila III).</i>	
124	3rd year, Prajāpati, Bhādrapada, punṇami, Monday, lunar eclipse = A.D. 1151, August 28, Tuesday; 96. On this day there was a lunar eclipse; the week-day cited in the inscription is an error.
130	Chālukya-Trailōkyamalla year 5, Śrīmukha, Pushya, punṇami, Friday, lunar eclipse = A.D. 1154, January 1, Friday; 69; on this day there was a lunar eclipse.
<i>Tribhuvanamalla Vīra-Sōmēśvara IV.</i>	
137	Śaka 1106, 3rd year, Krōdhin, Kārttika, . . . Monday, solar eclipse = A.D. 1184, November 5, Monday, on which day occurred the solar eclipse.
104	4th year (in figure and words), Parābhava, Mārgaśīra, śu. purnamī, Monday, lunar eclipse, saṅkrānti, Vyatīpāta. Irregular. In Parābhava, Mārgaśīra, śu. punṇami fell on Friday, 28th November, A.D. 1186, but the saṅkrānti had occurred on the previous Tuesday, 25th November. There was no lunar eclipse in this month.
KALACHURYA.	
<i>Bijjaladēva.</i>	
176	Pramādīcha, Śrāvaṇa, śu. purnamāse, Vyatīpāta, Thursday. Pramādīcha is probably a mistake for Pramōda, also called Pramōdūta, in which year the details regularly corresponded to A.D. 1150, August 10, Thursday; 17.
175	7th year, Subhānu, Pushya, śu. [8], Monday, solar eclipse. In Subhānu, Pushya, śu. 8 began on Wednesday, 4th December, A.D. 1163; f.d.t. 18; Sōmavāra is probably a mistake for Saumyavāra. There was no solar eclipse on this day. But the only solar eclipse in the year occurred in Āshāḍha = Wednesday, 3rd July.
<i>Rāyamurāri Sōyidēva.</i>	
184	4th year, Vikṛita, Āshāḍha, śu. 11, Friday, Dakṣiṇāyana-saṅkrānti = A.D. 1170, June 26, Friday; 14; Dakṣiṇāyana-saṅkrānti occurred at 14 hours and 40 minutes.
156	4th year, Vikṛita, Āshāḍha, amāvāse, Wednesday = A.D. 1170, July 15, Wednesday; 45.
160	Śaka Vijaya, a[māvāsyē], Monday, solar eclipse. The only solar eclipse in the cyclic year Vijaya occurred on Tuesday, 12th June, A.D. 1173; 16; The week-day is probably an error.
161	1[0]th year, Vijaya, Pushya, ba. chaṭi, Tuesday, Uttarāyaṇa-saṅkrānti = A.D. 1173, December 25, Tuesday; 39; it was the day of Uttarāyaṇa-saṅkrānti.
99	Śaka 1104 (in words and figures), Śubhakṛit, Mārgaśīra, śu. purnamī, Monday, lunar eclipse, Vyatīpāta. Irregular. See No. 106 below.
106	Śaka 1104, Śubhakṛit, Mārgaśīra, śu. purnamī, Thursday, lunar eclipse, Uttarāyaṇa-saṅkrānti, Vyatīpāta.

F.—Principal dates from Appendix E calculated with the help of the
Indian Ephemeris—cont.

Number of inscription.	Details of dates with their English equivalents and remarks.
<i>KALACHURYA—cont.</i>	
<i>Rāyamurāri Sōyidēva—cont.</i>	
	Probably = A.D. 1182, November 11, Thursday; f.d.t. 15. There was no lunar eclipse on this day and the Uttarāyana-saṅkrānti occurred on Saturday, 25th December. There was, however, a lunar eclipse on Pausa śu. 15, [Saturday = 11th December A.D. 1182].
85	In the following year, Śōbhakrit, Mārgasira, śu. purnamī fell on Thursday, on which day there was also a lunar eclipse = December 1, A.D. 1183. Śaka 110[4], Śubhakrit, Mārgasira, śu. purnamī, Thursday, lunar eclipse, Uttarāyana-saṅkramaṇa, Vyatipāta. Irregular. See above No. 106.
<i>HOYSALA.</i>	
<i>Vira-Ballāḷa.</i>	
93	7th year, Piṅgaḷa, Pushya, śu. 9, Sunday, Uttarāyana-saṅkrānti, Vyatipāta. Irregular. In the given year, Pushya, śu. 9 fell on Friday, 19th December, A.D. 1197 and the Uttarāyana-saṅkrānti occurred on Wednesday, 24th December.
<i>YADAVA.</i>	
<i>Bhīllamadēva.</i>	
159	4th year, Saumya, Kārttika, śu. punnamī, Monday, Vyatipāta, saṅkramaṇa, Bharanī. In Saumya, Kārttika punnamī fell on Wednesday 25th October 1189; f.d.t. 04; the nakshatra was, however, Bharanī while the Vriśchika-saṅkrānti occurred on Friday, the 27th October. But in the next year Sādharaṇa the details corresponded to A.D. 1190 October 15, Monday; 11; 85; but it was not a day of saṅkramaṇa.
<i>Jaitapāladēva.</i>	
131	6th year, Naḷa, Pushya, śu. 4, Wednesday, Vyatipāta, Uttarāyana-saṅkramaṇa = A.D. 1196, December 25, Wednesday; 57; it was the day of Uttarāyana-saṅkrānti.
157	Śaka 1119, Naḷa, Pushya, śu. pañchami, Wednesday, saṅkramaṇa. = A.D. 1196, December 25, Wednesday; f.d.t. 66; this was the day of Uttarāyana-saṅkramaṇa; the Śaka year was current.
<i>Simhaṇadēva.</i>	
181	2nd year, Raudrin, Vaiśākha, ba. amāvāse, Monday, solar eclipse. Irregular. In Raudrin, Vaiśākha amāvāsyā ended at 72 on Sunday, 14th May, A.D. 1200 and there was no solar eclipse in that year. But in the previous year Siddhārthin the tithi cited did fall on Monday = A.D. 1199, April 26; 96; a solar eclipse occurred in the previous Māgha i.e., 28th January.
182	3rd year, Durmati, Pushya, ba. amāvāse, Monday. If the month is regarded as <i>pūrṇimānta</i> the equivalent may be A.D. 1201, November 26, Monday, f.d.t. 46.
119	Śaka 1130, Prabhava, [punnamī], Thursday, lunar eclipse. = A.D. 1207, August 9, Thursday; 45; there was a lunar eclipse on this day; the month was Śrāvaṇa.
186	1[0]th year, Śukla, Śrāvaṇa, śu. 15, Monday, lunar eclipse. In Śukla, Śrāvaṇa, śu. 15 fell on Saturday, 18th July A.D. 1209 when there was a lunar eclipse; but in the previous year Vibhava the details regularly corresponded to A.D. 1208, July 28, Monday; 14; and it was also a day of lunar eclipse.
122	Śaka 1156, Jaya, Vaiśākha, śu. punname, Vaddavāra = A.D. 1234, April 15, Saturday; 49.

F.—Principal dates from Appendix E calculated with the help of the
Indian Ephemeris—cont.

Number of inscrip- tion.	Details of dates with their English equivalents and remarks.
<i>YĀDAVA—cont.</i>	
<i>Simhaṇadēva—cont.</i>	
144	Śaka 1166, Krōdhin, Pushya, ba. 10, Sunday = A.D. 1244 December 25, Sunday ; f.d.t. 45 ; it was also a day of Uttarāyana-saṅkrānti.
112	Sarvadhārin, Bhādrapada, śu. pañchami, [Saturday] = A.D. 1228, August 5, Saturday. The tithi commenced at 95 of the day and ended on Monday at 03.
<i>Kandaradēva.</i>	
83	[1]st year, Parābhava, Mārgaśira, śu. daśami, Sunday. Probably = A.D. 1246, November 19, Monday. f.d.t. 11. Sunday is evidently a wrong citation.
50	3rd year, Kilaka, Mārgaśira, ba. 15, Monday. Probably = A.D. 1248, December 16. The week-day was Wednesday and not Monday as cited in the record.
40	Ānanda, Pushya, śu. purnami, Monday, Makara-saṅkramaṇa. Probably = A.D. 1254, December 25, Friday. It was a day of Makara-saṅkramaṇa. Monday quoted in the record is evidently a mistake for Friday.
185	Śaka 1177, Rākshasa śu. punnami, Monday. In the year Rākshasa there were two months in which punnami fell on Monday viz. Āshāḍha and Mārgaśira = (1) A.D. 1255, June 21, and = (2) A.D. 1255, November 15, respectively. In the absence of the month it is not possible to say which of the two was the date intended.
55	13th year, Kālayukta, Vaiśākha, śu. 3, Sunday = A.D. 1258, April 7, Sunday ; f.d.t. 45.
<i>Rāmachandradēva.</i>	
21	Śaka 1204, Chitrabhānu, Mārgaśira, ba. 7, Sunday, = A.D. 1282, November 22, Sunday ; f.d.t. 42.
123	Śaka 1205, Svabhānu, Kārttika, ba. 30, Monday. In Svabhānu, Kārttika ba. 30 fell on Saturday = 20th November 1283. But in the previous year Chitrabhānu which was Śaka 1205 (current) the details corresponded to A.D. 1282, November 2, Monday ; * 00.
129	Śaka 1225, Krōdhin, Chaitra, śu. 11, Wednesday = A.D. 1304, April 1, Wednesday ; 66 ; the Śaka year was, however, 1226.
<i>KADAMBA.</i>	
<i>Mahāmaṇḍalēśvara Kīrtidēvarasa.</i>	
2	2nd year of Kaḷachurya Niśsaṅkamalla [Saṅkama]dēva, Viḷambin, Āshāḍha, śu. aṣṭami, Monday, [Vyati]pāta, saṅkrānti. But for the tithi, the details regularly correspond to, A.D. 1178, June 26, Monday. The tithi was, however, śu. daśami and not śu. aṣṭami as quoted in the record. It was a day of Karkāṭaka-saṅkrānti.
<i>GUTTA.</i>	
<i>Mahāmaṇḍalēśvara Jōyidēvarasa.</i>	
54	Chālukya-Vikrama year 102, Viḷambin, Pushya, śu. tadige, Sunday, Uttarāyana-saṅkrānti, Vyatipāta. In the given year, the Uttarāyana-saṅkrānti took place on Sunday, 24th December, A.D. 1178. But the tithi was Pushya, śu. 13 and not 3 as cited in the record. But in the previous year Hēvīḷambin, all the details regularly correspond to A.D. 1177, December 25, Sunday.

F.—Principal dates from Appendix E calculated with the help of the
Indian Ephemeris—cont.

Number of inscrip- tion.	Details of dates with their English equivalents and remarks.
	VIJAYANAGARA.
	<i>Sadāśivarāya.</i>
118	Śaka 1472, Sādhārāṇa, Jyēshtha, ba. 5, Monday. In the given year, the <i>tithi</i> Jyēshtha ba. 5 fell on Wednesday, 4th June, A.D. 1550 Monday is evidently a mistake for Wednesday.
	MISCELLANEOUS.
5	Śaka 915, Vijaya, Jyēshtha, śu. 3, Friday. = A.D. 993, May 26, Friday, f.d.t. .04. The month was Nija-Jyēshtha.
30	Chālukya-Vikrama year 70, Krōdhana, Bhādrapada, ba. [14], Monday = A.D. 1145, September 17, Monday.
31	Chālukya-Vikrama year [6]0, Rākshasa, Chaitra, śu. 2, Monday = A.D. 1135, March 18, Monday.
51	Śaka 1201, Pramāthin, Bhādrapada, śu. 6, Monday = A.D. 1279, August 14, Monday, f.d.t. .12.
57	Śaka 995, Pramādīcha, Chaitra, śu. punṇame, lunar eclipse, . . . saṅkrānti, Vyatipāta. In the given year, Chaitra, śu. punṇame was not a day of lunar eclipse nor of any saṅkrānti. In Vaiśākha, the details would regularly correspond to A.D. 1073, April 24, Wednesday which was a day of Vṛishabha-saṅkrānti and lunar eclipse.
100	Śaka 1215, Vijaya, [Mārga]śira, śu. 5, Thursday. Probably A.D. 1293, November 4, Wednesday; .93. The week-day quoted in the record is evidently a mistake.
102	Śaka 11[08], Parābhava, Kārttika, ba. 5, Monday = A.D. 1186, November 3, Monday.
125	Śaka 1115, Paridhāvin, Āshāḍha, punṇami, Vaḍḍavāra, Dakṣiṇāyana-saṅkrānti = A.D. 1192, June 27, Saturday; 11. The Dakṣiṇāyana-saṅkrānti occurred on the previous day.
132	Śaka 1162, Śārvari, Pushya, amāvāse, Sunday = A.D. 1241, January 13, Sunday; .72.
135	Śalivāhana-Śaka 1502, Vikrama, Chaitra, śu. pāḍiva, Wednesday = A.D. 1580, March 16, Wednesday; .48.
138	Śaka 1200, Bahudhānya, Vaiśākha, śu. 15, Sunday = A.D. 1278, May 8, Sunday; .42.
139	Śaka 1422, Siddhārthin, Bhādrapada, ba. 3, Friday = A.D. 1499 August 23, Friday; .95; the Śaka year was current.
140	Śaka 963, Vṛisha, [Jyē], ba. 8, Sunday. In Vṛisha which was Śaka 963, Jyēshtha ba. 8 fell on Monday 25th May, A.D. 1041; .85; the week-day is probably an error.
155	Chālukya-Vikrama year 47, Śubhakrit, Jyēshtha, śu. pañchamī, Thursday = A.D. 1122, May 11, Thursday; f.d.t. .61.
174	Chālukya-Vikrama year 25, Vikrama, Jyēshtha, śu. punṇame, Sunday, Uttarāyana- saṅkrānti. Probably = A.D. 1100 May 25, Friday; .17; it was a day of Mithuna-saṅkrānti in Uttarāyana and there was also a lunar eclipse on the day; the week-day cited is an error.
179	Śaka 918, Durmukhi, Śrāvaṇa, ba. 1, Monday = either (1) A.D. 996, August 10, Monday; f.d.t. .64; in this case the tithi was ba. 10; or (2) A.D. 996, August 17; Monday, .03; in this case the tithi was ba. 15.